Shepherds

OCTOBER, 1953

Wood carving of "The Last Supper" after Leonardo da Vinci

THE UPPER ROOM CHAPEL—NASHVILLE

104260
V. 8
1952-53

MEMBERSHIP CARD

This certifies that

_____

united on Profession of Faith with

THE METHODIST CHURCH

and is enrolled in

_____ Church

_____ Address

Date _____

_____

Signature of Minister

Special Membership Certificate

WORLD MISSION OF EVANGELISM
THE METHODIST CHURCH
1953

(See reverse side)

"I have chosen you . . . that ye should go and bring forth fruit . . ." Jesus

250,000 Persons, New Members

to be Received on Profession of Faith from Aldersgate Day (May 24) to December 31, 1953 during this, the 250th Anniversary Year of John Wesley's Birth

The World Mission of Evangelism is seeking to win a quarter of a million new members to American Methodism through a United Evangelistic Mission in every local church in the fall of 1953.

The theme of this Mission, "Christ Can Change the World," is more than a declaration of faith. The experience of the United Evangelistic Mission movement bears a convincing witness to the fact that Christ is changing the world through His Church and His people.

Methodism was born of an evangelistic passion. God has prospered the Church because of the continued evangelistic fervor of pastors and people.

Jesus Christ is the one sure foundation for a world shaking under the fury of moral earthquakes of unparalleled proportions. Man desperately needs Christ if he is to be saved.

The world will not be changed unless individual lives are changed.

And they can be changed! This is the testimony of every U. E. M. that has been held. Thousands have been won to Christ and His Church.

You whose hearts are touched with the concern of the Christ, set your churches, Districts, and Conferences aflame with a passion for persons to know Christ.

Now is the hour to proclaim the evangelistic message from every pulpit, and to carry the Good News of our Savior into every home.

Pastors and local church Commissions on Membership and Evangelism are requested to send at once to the General Board of Evangelism, 1908 Grand Avenue, Nashville 5, Tennessee, the names and mailing addresses of all persons received in their churches on Profession of Faith on and since Pentecost-Aldersgate Sunday, May 24. It is not necessary that these persons be won during a United Evangelistic Mission—only that they be won on Profession of Faith.

It is only in this way that the 250,000 persons on profession of faith can be counted.

Furthermore, a Special Certificate of Membership (one side illustrated above), will be sent the pastor for every person reported.

A blank for reporting these names and addresses is included in each issue of SHEPHERDS.

SHEPHERDS

For Commission on Membership and Evangelism in the Local Church

October, 1953

Vol. 8—No. 1

Geo. H. Jones, *Editor*
Gordon Pratt Baker, *Editorial Associate*
Edward Ferguson, Jr., *Editorial Assistant*
John Lewis Sandlin, *Editorial Associate*
John G. Walton, *Director of Promotion*
D. E. Jackson, *Business Manager*

TIDINGS, 1908 Grand Avenue
Nashville 5, Tennessee

Chairmen of the Commissions on Membership and Evangelism in local churches, whose names and addresses are available, receive *Shepherds* each month free of charge. Pastors, District Superintendents, and District and Conference Secretaries of Evangelism are requested to report these names and addresses, giving the name of the church, charge, District, and Conference.

Total circulation this issue, 60,000

Individuals may subscribe at the rate of $1.50 per year. Churches may furnish *Shepherds* to the members of their Commissions on Membership and Evangelism at the rate of $1.00 per person, for 10 or more persons.

Copyright, TIDINGS, Nashville, Tenn., 1953

Cover photo by Brooks B. Little

ORDER BLANK

TIDINGS EVANGELISTIC LITERATURE

SPECIAL

Quantity *Amount*

——— "Tell Me the Story of John Wesley." Pictorial. 10c each; 12 for $1.00; 50 for $3.50; 100 for $7.00 ———

——— Addresses, Philadelphia World Convocation of Evangelism. A dollar value. 50c each ———

——— "Commission on Membership and Evangelism in the Local Church." 25c each; 5 or more, 20c each ———

——— "You Need Christ Now." Prize winning sermons 15c each; 10 or more, 10c each ———

BOOKS FOR EVERYBODY

35c each; any 3 titles, $1.00
12 or more, same title, 25c each

——— "America! Whither Bound?" G. Ernest Thomas ———

——— "New Life in Christ," Charles M. Laymon ———

——— "Theology and Evangelism," Edwin Lewis ———

——— "Evangelism for Our Age," 12 Evangelistic Leaders ———

——— "Holy Habits of the Spiritual Life," G. Ernest Thomas ———

——— "A Protestant Primer," Clarence Seidenspinner ———

——— "The Methodist Primer," Charles C. Selecman ———

———"Beliefs of a Methodist Christian," Clinton M. Cherry ———

TRACTS—Non-Denominational

——— "Pathways to Power" $2.00 per 100 ———

——— "Some Secrets of Prayer" $2.00 per 100 ———

——— "Alone With God" $2.00 per 100 ———

——— "Christians Will Do These Things" $2.00 per 100 ———

——— "Immortality" $2.00 per 100 ———

TRACT-OF-THE-MONTH CLUB

( ) Please enroll our church in the Tidings Tract-of-the-Month Club. Consider this as a Standing Order to send us ——— (50 or more) copies of the tract selected each month at $1.50 per month instead of $2.00 per month when ordered separately. Begin with the October Tract, "I Take the Cup."

NAME _____

ADDRESS _____

CHURCH _____

WORLD WIDE COMMUNION

Quantity *Amount*

——— Invitation Cards (new) 60c per 100 ———

——— "Church Loyalty Covenant" cards (new)
—for Methodists. See page 32 60c per 100 ———
—for other denominations 50c per 100 ———

——— "My Church Attendance Record" cards 60c per 100 ———

——— "Attendance Registration" cards
—for locating prospects and checking attendance
—for every person who attends
—for use every Sunday in October
50c per 100; 500 for $2.25; $4.00 per 1,000 ———

——— "Our Church Attendance Chart (see page 32) 10c each ———

——— World Wide Communion Bulletin $1.00 per 100 ———

——— W. W. Communion Letterheads 75c per 100 ———

——— Invitation Folder $1.00 per 100 ———

Leaflets

——— "I Take the Cup" $2.00 per 100 ———
Do not order if you are a member of the Tract-of-the-Month Club, unless you want more. Your Club order will be sent you at $1.50 per 100

——— "I Come to the Communion Table $2.00 per 100 ———

——— "I Go to Church Sunday" $1.50 per 100 ———

——— "Let's Go to Church" $1.00 per 100 ———

——— "Church-Going a Pleasure" $2.00 per 100 ———

Air Mail Your Order Today

for World Wide Communion, "See You in Church Sunday," and "Give God a Chance" materials. We cannot guarantee delivery, in time, of orders received after September 24. A complete descriptive folder of these materials was enclosed in September *Shepherds*. Use it for complete order blank.

( ) Please send me a SPIRITUAL LIFE PACKET, containing directions for Spiritual Life Mission and complete materials (except chart) for church of ——— members. Charge to our account.

——— Spiritual Life Evangelism Chart $6.00 each ———

——— V. E. Turn Over Chart, "They Went Forth Two by Two"
—for training to win unchurched to Christ and Church $12.00 ———

——— Chart Booklets 35¢ each; 12 or more, 25¢ each ———

KOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

Materials for local church for evangelistic mission

Quantity. *Amount*

_____ Local Church Guidebook, "To Save the Present Age" 10c each. Your church will need 10. 10 for $1.00 _____

_____ Billboard Posters. Large roadside posters. (As pictured above) $10.00 each _____

_____ Lawn Signs. (As pictured above) 3 colors, on canvas, 5x3 feet—for church yard. $5.00 each _____

_____ Window Streamers (23"x11"). 3 colors, for windows or for bus cards. Minimum order, 6. 6 for $1.00; 10 or more, 15c each _____

_____ Bumper Stickers for automobile bumpers. Bright "Day-Glo" ink. Minimum order, 50 $6.50 for 50; 60 or more, 12c each _____

_____ Mats—1 column, "Christ Can Change the World —with You!" 10c each _____

_____ Mats—2 column, "Christ Can Change the World —with You!" 15c each _____

_____ Mats—4 column, "Christ Can Change the World —with You!" 20c each _____

_____ Mats—8 column, "Christ Can Change the World —with You!" 25c each _____

_____ Local Church Prayer Covenant cards. 60c per 100 _____

_____ Local Church Attendance Pledge cards. 60c per 100 _____

_____ Posters, 14"x22", for announcing special evangelistic services. Minimum order, 6. 6 for 50c _____

Visitation Evangelism Packet

Each packet contains minimum materials for Visitation Evangelism.

Check packet nearest the number of active members.

( )	100 members,	$ 3.00	( )	800 members,	$20.00
( )	200 members,	5.00	( )	900 members,	22.50
( )	300 members,	7.50	( )	1,000 members,	25.00
( )	400 members,	10.00	( )	1,250 members,	27.50
( )	500 members,	12.50	( )	1,500 members,	30.00
( )	600 members,	15.00	( )	1,750 members,	32.50
( )	700 members,	17.50	( )	2,000 members,	35.00

Write Price of Your Packet Here $_____

Religious Census Packet

Each packet contains sufficient materials for the size community indicated. Check the size packet desired.

( )	500 population—Packet 1—Price,	$ 2.50
( )	750 population—Packet 2—Price,	3.75
( )	1,000 population—Packet 3—Price,	5.00
( )	1,500 population—Packet 4—Price,	7.00
( )	2,000 population—Packet 5—Price,	9.00
( )	2,500 population—Packet 6—Price,	11.00
( )	3,000 population—Packet 7—Price,	13.00
( )	4,000 population—Packet 8—Price,	17.00
( )	5,000 population—Packet 9—Price,	21.00

Write Price of Your Packet Here $_____

TIDINGS, 1908 Grand Avenue, Nashville 5, Tenn.

PLEASE FILL MY ORDER AS CHECKED. Total amount of order $_____

( ) Payment enclosed ( ) Charge to treasurer ( ) Charge to my account

_____

Rev., Mr., Mrs., Miss

_____

NAME

_____

ADDRESS

_____

Church Treasurer

_____

Address

Date_____ Order placed by _____

Please sign, do not type, your name in the space provided above. Sorry, no orders on consignment.

INFORMATION AND SUGGESTIONS

This is the fourteenth year for the observance of World Wide Communion Sunday. Each year an increasing number of local congregations in almost every nation participate and become a part of a world fellowship about the Lord's Table. It is a day when each church seeks to have its entire resident membership present at its own Communion service. During the day each congregation will be conscious of its spiritual oneness in Christ and also in the Church Universal as it assembles in worship about its own Lord's Table.

SPONSORSHIP

The World Wide Communion observance is being co-sponsored by Ministerial Associations; city, county, and state Councils of Churches; the National Council of Churches of Christ in the U.S.A.; and the Councils in many other lands around the world. Others joining in this co-sponsorship and co-operation are numerous denominations in many countries, and also national and international missionary organizations of the churches.

WHERE THE DAY BEGINS

This significant day of October 4 begins with the churches in the Fiji Islands and in New Zealand. These will be the first Christians on the other side of the international date line to gather about the Lord's Table. For example, when it is 11:00 o'clock on Sunday morning, October 4, in New Zealand, it will be 6:00 o'clock on the Saturday evening before in New York (E.S.T.), 5:00 o'clock in Chicago, 4:00 o'clock in Denver, and 3:00 o'clock in Los Angeles.

SPECIAL EMPHASIS

One of the special goals to achieve on World Wide Communion Sunday is for each local congregation to have *every* member present at its own Communion Table. By means of announcements, letters, and every-member visitation, most churches can have another "Easter attendance." Where such enlarged attendances are anticipated, those in charge of the preparation of the Communion elements should govern themselves accordingly. Some congregations will need to plan for two Communion services on Sunday morning since their sanctuaries may not be able to accommodate the entire membership at one service.

THE OFTEN OVERLOOKED

Members who are sick in homes and hospitals, as well as the aged and the infirm, should have the Communion taken to them. These should be included in all plans for the day in order that they may be a part of the world fellowship of Christians around the Lord's Table.

UNITED PUBLICITY

It is recommended that, wherever possible, half- or full-page advertisements be prepared for use in the daily press. This "display ad" may be printed in the Saturday morning or afternoon edition of the local daily papers, October 3. If a weekly paper serves the churches of a community, then the "display ad" should appear in the issue immediately before World Wide Communion Sunday.

A WORD OF CAUTION

Great care should be exercised, however, lest anyone anywhere should receive the impression that this Holy Communion observance is being "promoted." Every approach that is made, and all plans that are formulated, should be done in deep reverence and with significant meaning. If all that is done is achieved in the spirit of Christ, then lasting spiritual results can be accomplished.

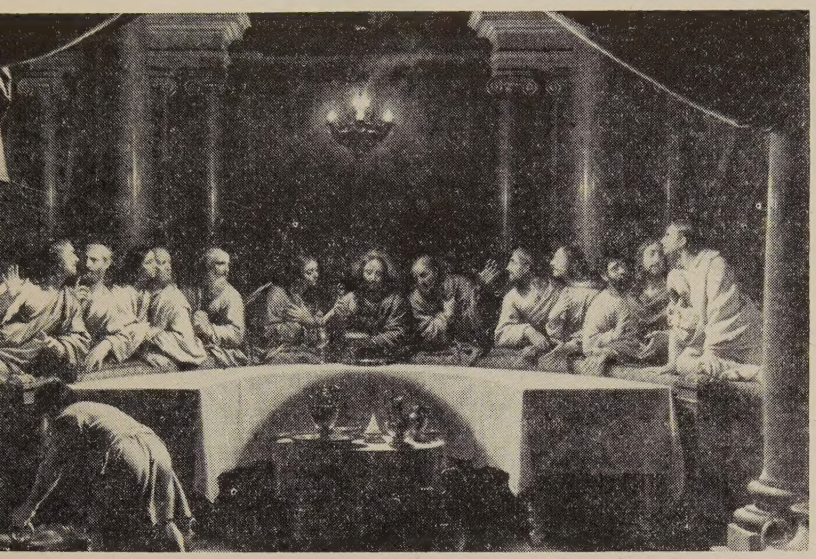
REMEMBER JESUS CHRIST

Our Lord Jesus Christ said to His disciples, "This do in remembrance of me." So, on World Wide Communion Sunday, October 4, we meet about the Lord's Table in many thousands of churches as "one great fellowship of love throughout the whole wide earth," to do once again as He has requested.

ADEQUATE PREPARATION NECESSARY

So significant a day in the calendar of the churches should be prepared for carefully. The minds and hearts of the members of the congregation should be prepared for this high occasion. This can be done through literature, prayer, and sermon. This day offers one more opportunity to call attention to the growing ecumenical spirit and fellowship which is taking place within the churches in almost every nation in the world.

The Last Supper



By Philippe de Champaigne (1602-1674, French School)

Above, by Joseph Aubert (1849-1924, French)

Below, after Leonardo da Vinci (Italian School)

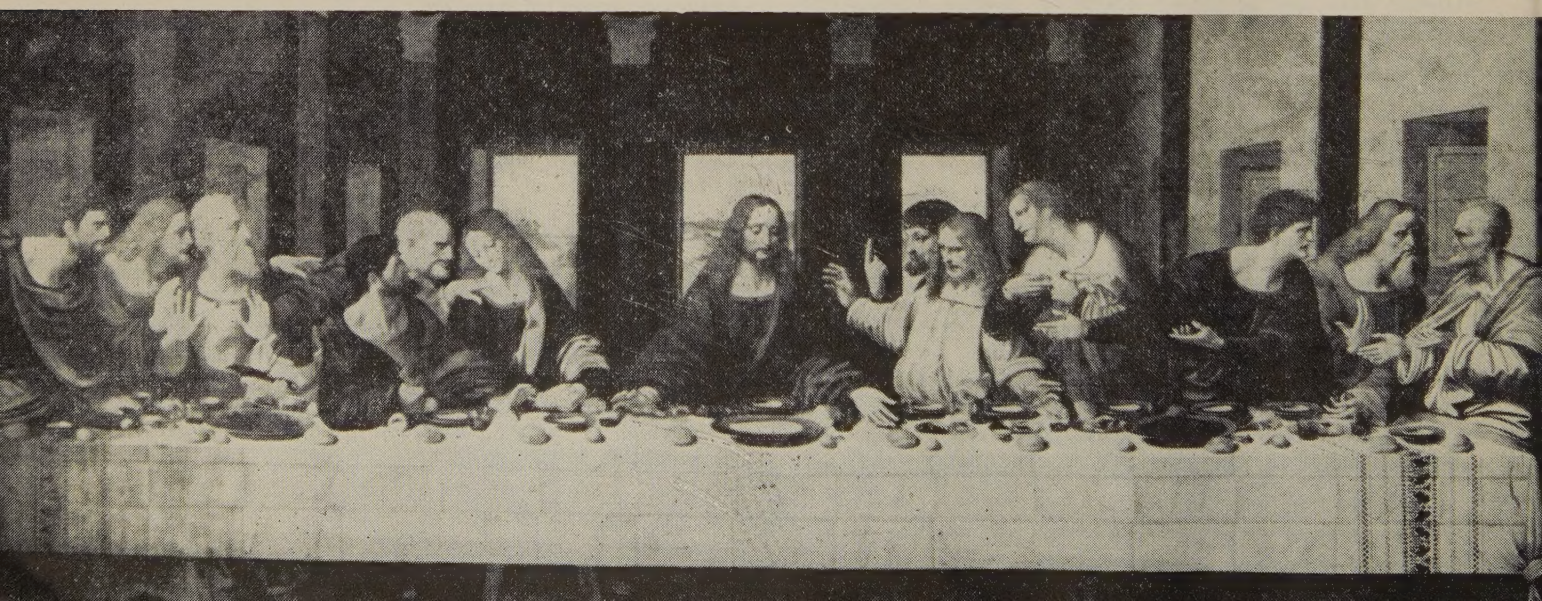
AND WHEN the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. ✠ And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

AND he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. ✠ Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

BUT, behold, the hand of him that betrayeth me is with me on the table. ✠ And truly the Son of man goeth, as it was determined. . . .

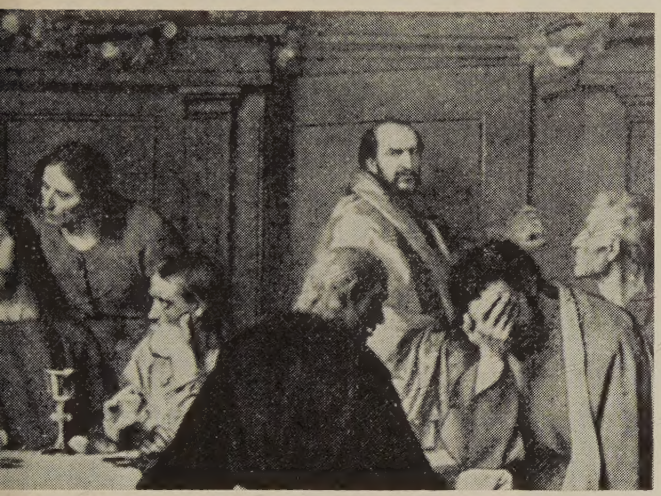
—Luke 22: 14-22

All reproductions on these pages courtesy Three Lions, New York



n Great Art

Detail from a painting by Peter Paul Reubens (1577-1640, Flemish)



Above, detail from a painting by E. Gebhardt (1838-1925, German)

Below, detail from a painting by Carlo Dolci (1616-1688, Italian)

Above, by Carl Bloch (1834-1890, Danish)

Below, by Paolo Veronese (1528-1588, Italian School)

I

TODAY is World Wide Communion Sunday.

As a Christian, one who names himself after the Lord Jesus Christ and is a member of the Church of Christ, I am aware of my shortcomings and misgivings. It humbles me as I ask myself question after question. Am I really a Christian? Are my attitudes and desires Christian? Does my life express the spirit of Christ? Am I the kind of Christian that Christ wants me to be?

Thoughts like these crowd into my mind every Communion Sunday, as I hear the words of the Lord Jesus when He said, "This cup is the new testament (the new covenant) in my blood, which is shed for you." I take the cup, and dedicate myself to new life in Him who died for me, but, Oh, how I wish it could mean more to me!

World Wide Communion Sunday is more than an average Communion Sunday. When I think about it, it staggers my imagination. How I wish that something more than ordinary—something life-changing and never to be forgotten—might happen to me today.

Throughout the world Christians of every nation are gathering every hour of the day to have fellowship one with another at the Lord's Table and to pledge their love and loyalty to Him. In the whole wide world there is nothing comparable to this. Fellowship at the Lord's Table makes international conflicts, racial hatreds, and social unrest seem so tragic and unnecessary.

Perhaps here is the formula for world peace and brotherhood: In every nation multitudes of persons who are really Christian, assembling in a common faith, worshiping the same Lord, partaking of the same elements—symbolic of the death of

The Last Supper from a painting by Heinrich Hofmann. Used by permission of Three Lions, New York.

Take the Cup

by Eugene E. Golay

Christ for every man—and seeking to rise above all the barriers that separate race and clan, persons and nations.

But what does Communion Sunday mean to me? What will this World Wide Communion service mean to me today?

First, the Cross

As I come to the altar and partake of the communion elements, I bow in the shadow of the Cross. The Cross of Christ looms large in my consciousness. To me the Cross is the central symbol of the communion service. It was on the Cross that the body of my Lord was broken and His blood was shed for me.

To me the Cross is the symbol of the spiritual values of life.

In the Cross of Christ I glory
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime.

Yes, the Cross relates my faith to fact. It turns my eyes to an actual event in history, when at a place called Calvary, "on a hill far away," Christ made a new covenant with his followers and sealed it with His own blood.

The Cross is the symbol of my faith. To me it means that God intervenes and has a part in my salvation. Jesus died for *me*, that I might live—and that "Whosoever believeth on Him might not perish but have everlasting life."

Moreover, the Cross which symbolizes my faith and before which I bow is a simple, empty Cross. This means to me that I do not worship a dead Christ. Mine is a living Lord. His body does not lie lifeless in the tomb. Mine is a resurrected and ascended Saviour. He alone is my hope.

Next, the Cup

In the Communion Service, I take the Cup.

The Cup symbolizes the death of Christ for my sins.

I take the Cup for myself, and thus it becomes the symbol of my share in the sacrifice of Christ for me and for the sins of the whole world.

No one could drink Christ's cup for Him. No one else could pay the price of sin on Calvary.

Even so it is with me. No one else can take the Cup for me. I must take it and drink it myself, of my own free will and choice: I am the only one who can appropriate the sacrifice of Christ for my sins. I make my own choice—Christ.

The Cup suggests Communion. There is fellowship in eating and drinking. I do not take the Cup alone. There are other persons near me at the Lord's Table. We drink it together—and the cup of communion binds us together in Christ.

Moreover, there are millions of others—men and women and boys and girls of all nations, races, colors, and stations in life—who take the Cup. We all commune together. The Cup lifts me above all the barriers which tend to separate people. Christ died for me! Yes, thank God! But also He died for every other individual. No person is excluded. He gave His life that all men might live together as brothers. To every one Christ says: "This cup is the new covenant in my blood, which is shed for *you*."

Then the Crowd

When Jesus was crucified, there was a crowd.

Today as I kneel to take the Cup, looking up to the Cross, I am mindful of the crowd, the multitude of lost, bewildered, weak individuals, who need the power and peace of my Redeemer. The arms of the Cross reach out to the crowd on all sides.

In the presence of the Cross, and at the altar of God's house, with the Cup in my hands, I cannot escape the implications of discipleship. I am responsible. I must share the good news of God's redeeming love in Christ. As a Christian I give myself in service to mankind if I would drink the Cup worthily.

The crowds are looking to us who call ourselves Christian. They are looking wistfully, hopefully.

From a World Wide Communion poster a few years ago this statement leaped out at me:

"The hands that lift the Cup must do the Master's work."

Let those words challenge my dedication today. My hands lift the Cup. My hands must do the Master's work. My hands must distribute food for the starving, lift the tools to rebuild a broken world, and hold forth the Bible, the Word of God, to lost men. My hands must be giving hands. They must ever be occupied in building Christ's kingdom. To lift the Cup and claim the salvation of the Cross, I must have a deep concern for the Crowd, sharing the fellowship of service and suffering for mankind.

I cannot separate these three as I receive Communion: the Cross, the Cup, the Crowd. As a Christian, I reach up in faith to the Cross; I reach forth in penitence for the Cup; I reach out in service to my fellowman who is part of the needy struggling Crowd.

"Christ has no hands but [*my*] hands
To do His work today;
He has no feet but [*my*] feet
To lead men in his way;
He has no tongue but [*my*] tongue
To tell men how he died;
He has no help but [*my*] help
To bring them to His side."

—*Annie J. Flint*

(This article is available in tract form as the October selection of the Good Tidings Tract-of-the-Month Club.)

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

See You IN CHURCH Sunday

A Program That Gets Results

To Inspire Your Members and Win the Unchurched

---Begin This Program On World Wide Communion Sunday---

- Begin it in co-operation with churches of all denominations.
- Or begin it with churches of just your denomination.
- Or begin it alone. It will bring results.

The program is non-denominational or inter-denominational.

Here's How!

1. Order materials now. So you'll have them.

- Order "See You in Church Sunday" Worker's Agreement cards, to use in enlisting the visitors.
- Order "Instructions for Visitors" booklets, to give to each visitor.
- Order Loyalty Assignment Envelopes, one for each team of visitors—plus some extras.
- Order Leaflets like "I Take the Cup" to leave in every home.
- Order posters to put up all over the community.
- Order stickers for automobiles and windows of homes.
- Order mats for newspaper ads and articles.
- Order whatever else you desire—

"According to your faith, be it unto you."

"Cast thy bread upon the waters, for thou shalt find it after many days."

➡ Churches testify that these materials pay for themselves by bringing more people to church to make contributions.

2. Enlist the Workers

- Select them carefully, on paper, even before your materials arrive.
- Plan to enlist about 10 per cent of your most capable and active members.
- Do not telephone them, or write them, or announce that you are asking for volunteers.
- Visit them personally and secure them by using the "Worker's Agreement Card."
- Write on the card the exact time of the visitation—Sunday afternoon, September 27, is the recommended time.
- Let the visitor sign two cards, one to help as a reminder and one for the pastor and church.
- Give the visitor a booklet, "Instructions for Visitors," to read one or more times before the visitation.

3. Publicize the Attendance Campaign

- Do a thorough job of publicizing.
- Use the newspapers, radio, church bulletins, bulletin boards, schools, civic luncheon clubs, store windows, and every possible means and medium.
- Use "See You in Church Sunday" celluloid buttons available from Tidings.
- Put up posters, stickers, special "See You in Church Sunday" stamps, Movie Trailers, and other materials available from Tidings.
- Use the Church Attendance Chart to inform your people of the actual attendances at church services for a year.

4. Send Out Visitors

- Have a meeting of all the visitors early Sunday afternoon.
- Give them general "over-all" instructions.
- Pair off the visitors. Plan this beforehand.
- Give each team the assignment of specific homes in the church membership to visit—and the name of every person in the home. This visitation is upon every member and prospective member, and not just inactive members.
- Have a report meeting of the visitors at the church that night.
- Let the visitors during the next day or two "follow up the persons not at home" until every member has been seen and enlisted in the "See You in Church Sunday" loyalty movement.

See You IN CHURCH Sunday
My Church Attendance Record
Name
Address
World Wide Communion Sunday to Christmas
October 4 11 18 25
November 1 8 15 22 29
December 6 13 20 27
Your church asks that you keep your own attendance record and bring this card to church the first Sunday after Christmas

Miniature reproduction of personal attendance record card.

Put one in the hands of each person you visit.

I Remember Jesus

A layman's thoughts at Communion time

by R. L. Hunt
Director, Department of Religion and Public Education
National Council of Churches of Christ in the U. S. A.

". . . in remembrance of me. . . ."

You lived a long time ago, Jesus. What did You know about business today? What did You know about paying taxes? What did You know about a hard job that leaves you "dog-tired" every day? What did You know about having no job at all, about wondering where money is coming from to buy food for the family, about money for the rent? What did You know of war and its threat to pull the boy from home? Who are You, Jesus?

". . . in love and charity with your neighbors. . . ."

Neighbors? I have some good neighbors—but some of them aren't so good. They haven't always treated me exactly right. Some of them I've even resented.

". . . intend to lead a new life. . . ."

Well, maybe I could do a little better. Let's see, now.

". . . earnestly repent . . . and make your humble confession. . . ."

Let's see. Now, I remember that, in many ways, Jesus' life was like my own.

Jesus was a carpenter. That's hard work. He must have learned something about hard masters, too, if He learned to make yokes that were easy. Yes, I guess He really carried within Himself a stricter taskmaster than anybody on the outside could be. He must have been like His heavenly Father, who looks at His work every day, and says, "That's good." Some days, I'm not sure I could say that for my work. Not sure? I know I couldn't.

I remember Jesus. He was born at a time of the census—a census taken to make tax collections easier. Those tax collectors of His day, those publicans, were really something. Yes, and He didn't get much benefit from those taxes He had to pay—not like us, now, in this country, with roads, and police and fire protection, and courts, and schools, and old-age pensions, and the like.

Oh, yes, I remember Jesus. He was threatened with war. War was always marching across Palestine, the crossroads for empires. His was an occupied country—not like these United States, with oceans between us and war. We have been spared the devastations of war in these latter years.

My own son called—But Jesus was God's Son. Maybe God does know what it means to see His Son called—His only begotten Son!

Didn't You feel hard about it, Jesus, when they lied about You? You had no home, no place to lay Your head. You had given that up. You worked day and night. The law, that should have been assurance of justice, was unfair to You. And Your friends backed out on You. Didn't You feel hard about it?

I remember Jesus. He said, "Father, forgive them." That included even the people who put Him on the Cross. "Forgive them until seventy times seven." ". . . first be reconciled to your brother. . . ." "Love your enemies." You did do that, didn't You, Jesus? "Forgive . . . as we forgive. . . ."

Well, Lord, I surely need forgiveness. When You compare me with Jesus, Lord, I didn't show up very well. I need forgiveness.

". . . may grow into his likeness. . . ."

I'd like that, Lord. I would really like to be more like Jesus. He was bigger than any of His troubles. I'd like to be like that. No evil shook Him from the good. I'd like that.

". . . intend to lead a new life. . . ."

Yes, I can do better. I'm going to try.

". . . in love and charity with your neighbors. . . ."

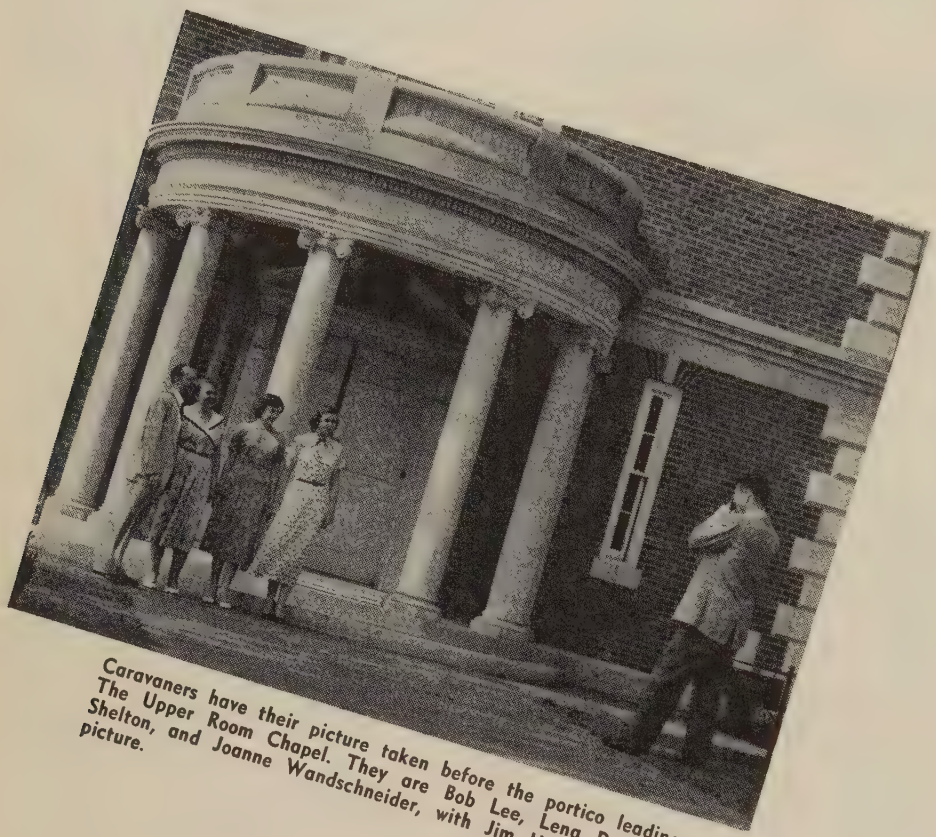
No, I'm not angry at anybody. Maybe, if we love others as You have loved us. I remember Jesus. Here, preacher, I will take the bread. I will drink the cup.

I remember Jesus.

A scene of inspiration for the congregation at First Methodist Church, Brookhaven, Mississippi, is this mural depicting the Last Supper. The mural was painted by Miss Margaret Schuck, of Cincinnati, and is a copy of a painting by the German artist, Ernest Carl George Zimmerman. The head of Christ was copied from an original by Hoffman. The mural was permanently installed in the Brookhaven church in 1948.

Throngs of Tourists

Visit The Upper Room Chapel



Caravaners have their picture taken before the portico leading to The Upper Room Chapel. They are Bob Lee, Lena Davis, Doris Shelton, and Joanne Wandschneider, with Jim Hall snapping the picture.

Rev. Victor Longfield and Rev. W. H. Morford conduct a communion service in The Upper Room Chapel with young people from the Detroit Conference.

The Upper Room Chapel is attracting throngs of visitors this summer. Over 10,000 persons have visited the chapel since its opening on April 9. This is a remarkable thing since The Upper Room Chapel is not a church and people have to go out of their way to visit it.

During the month of June visitors came from 38 states and 15 foreign countries. In these groups 5 continents and some of the islands of the sea were represented. In addition to the regular services which are held on Wednesday mornings for the employees and visitors, 21 other services of worship were held during the month. These extra services are for groups who come to visit the chapel. Sometimes the groups are large enough to fill the chapel to its capacity of 225. One group of 500 4-H boys and girls came at one time.

Of course, the center of interest in the chapel is the life-size wood carving by Ernest Pellegrini of Leonardo da Vinci's "Last Supper." This is said to be the largest wood carving of the "Last Supper" in the world. It has become necessary to assign a full-time hostess to the chapel and to the important task of interpreting the wood carving and the features of the chapel. Miss Katherine Campbell, who have been with THE UPPER ROOM since its beginning, has been assigned to this task. She is the sister-in-law of Bishop Paul B. Kern.

The kinds of groups who come to this chapel are most diversified. There are high school and college art classes, laymen's clubs, women's clubs, college student center groups, caravan groups, children's groups from churches and schools, and tourist groups. Frequently a group requests the privilege of holding a communion service in the chapel, as recently happened when the Presbyterian Westminster student group of the joint university center at Nashville had their final service for the year. The group from the furtherest distance was the Methodist Youth Fellowship group from the Detroit Conference. They had been touring some of the important centers and were turning back from their southern trip. They held a communion service at 8:30 in the evening, conducted by the ministers who were with them, the Rev. Victor D. Longfield of Midland, Michigan, and the Rev. William H. Morford of Flint, Michigan. It was a most impressive service. The chapel has already been used for worship services by several denominations. The chapel program is under the direction of Dr. J. Manning Potts, editor of THE UPPER ROOM.

See 1952 *Discipline*
¶ 2030

The 1952 General Conference said:

"Every local church

- Participating in the World-Wide Mission of Evangelism . . .
- Holding an annual Spiritual Life Mission to activate the inactive and to deepen the spiritual life of all members
- Systematic visitation of all members
- Forming a prayer group and cultivating a prayer movement
- Encouraging family worship in every home, including grace at meals
- Making and keeping an up-to-date prospect and constituency roll
- Organizing a group for regular and systematic lay visitation evangelism, with every member a "witness" and personal worker
- Training every new member in church membership and the Christian life
- Urging every member to take his place for Christ in the community life and activities
- Co-operating in organizing new churches . . .

"Every district

- Conducting a *United Evangelistic Mission* on a district or interdistrict level
- Holding a Spiritual Life Mission for preachers and laymen in every district

These are our marching orders

Spiritual Life Emphasis

Month of September

through World Wide Communion Sunday

In Every District

- A spiritual life meeting for preachers
- A spiritual life meeting for laymen
- A spiritual life meeting for church school teachers and leaders

These should be all-day meetings with plenty of time given to silent devotion, meditation, heart-searching, and consecration—yet of the type that would send them back to the local church ready for service and action. The District Superintendent, Secretary of Evangelism, District Lay Leader, and Executive Secretary should arrange for these. If these meetings are held together, a sufficient period of time should be allotted for the three groups of persons to meet separately.

—For helps, see article, "The Spiritual Life Retreat in the World Mission of Evangelism," September *Shepherds.*

In Every Church

The General Conference said it:

"Holding an annual Spiritual Life Mission

—to activate the inactive
—to deepen the spiritual life of all members

"Systematic visitation of all members
"Forming a prayer group, and cultivating a prayer movement
"Encouraging family worship in every home"

In the program of the World Mission of Evangelism September is the month recommended for this

For Real Results

Follow faithfully the TIDINGS booklet, "How to Conduct a Spiritual Life Mission," by G. Ernest Thomas. Write for the Tidings descriptive folder, "Spiritual Life Materials," or use order blank in *Shepherds* to order Spiritual Life Visitation Packet for your size church and Spiritual Life Evangelism Turn Over Chart.

The Spiritual Life Mission

A DRAMATIZATION

by William McLean Twiddy

Succasunna, New Jersey

SCENE—*Living room, to be kept as simple as possible. In front of audience, on a platform if available: six chairs, two tables, a lamp. Tables are placed at center rear (not too far back) and right front. Put radio on rear table. One chair at rear table; two at right front table. One chair, for Father, left center. Two remaining chairs against wall to be brought forward for visitors.*

CHAIRMAN—Please use your imagination during this presentation. This is the home of the Smith family of your home town. The family are together in the living room—which is quite unusual. Junior, about 16, is at the radio trying to get some hot music. Father is napping in his easy chair with the evening paper held loosely in one hand. Mother is darning socks at the table. Sister, about 14, is trying to do homework, read a comic, and tell Mother about the latest gossip in her high school. Any resemblance to any real family in your town is imaginary—well, almost! *(During the Chairman's speech, the family have quietly taken their places as indicated in the speech.)*

MOTHER *(to Junior)*. Please turn that radio down, Junior. You know your Father needs a little nap after supper. . . .

JUNIOR Aw, gosh, Mom. He always needs a nap at the worst times, always spoiling a good program.

SISTER Junior, all you do is listen to that. . . . And Johnny told me what Miss Green said about you. . . .

JUNIOR Oh, shut up!

SISTER Singing in study hall when you should be doing algebra. . . . Who's the new Sinatra . . . so there. *(A wordy squabble starts. Let Junior and Sister use their imagination.)*

FATHER *(waking up)*. What is all this row? Can't you kids let a man sleep for five minutes? . . .

SISTER It's been fifteen already, Dad. Can I have the rest of the paper?

FATHER Humph! Yes, here take it; anything to keep you quiet. How come you are both home tonight? That is unusual.

SISTER Well, the women are decorating for the fair tonight so we couldn't have our regular fun night at the Church. . . .

JUNIOR And if we did go, Mrs. Drake said that Dr. Shaw was going to talk about something religious, the Bible or something, and then we'd have to play quiet games. . . . Bible and quiet games . . . what a way to spend a night!

FATHER What's the matter with Bible! I tell you. . . .

SISTER Yah, when was the last time you read the Bible?

JUNIOR Mother is the only one who goes to Church and even she misses a lot.

MOTHER I do try to go, Junior, but. . . .

JUNIOR You've missed the last three weeks. . . .

MOTHER Three? Well, two weeks ago we took that trip to see the beautiful autumn foliage in the Berkshires. . . .

FATHER And you can worship God as well looking at the beauties of nature as you can in church. Besides, that all-girl choir. . . . I like men's voices. . . .

SISTER Why don't you join the Choir? You're a member of the Church. Dr. Shaw has been asking for men and you always tell us how you used to sing in Glee Clubs and things . . . maybe you'd get some other men started!

MOTHER Then the Sunday before I just had to meet with those women about the paper drive. And your Father had to be. . . .

JUNIOR Good idea, . . .I mean, good excuse, to have meetings on Sunday mornings . . . After all . . . we did join the Church. . . .

FATHER Junior, don't be rude to your Mother. She has a right to do what she wants.

SISTER Except when you want her to do something else. . . . But those services are so long on Sunday. . . .

JUNIOR I suppose that is the only day the preacher really works, so he feels he has to earn his money. . . .

MOTHER Oh, I know he works a bit at other times. You just said he wanted to talk to your group tonight. And he meets with you Sunday nights, doesn't he?

SISTER You don't call meeting with a gang of kids work, do you?

JUNIOR With kids like you, it sure is . . . Besides, what of it! Religion sounds good on Sunday . . . I guess . . . but it hasn't any practical value! *(Knock at door. Sister rushes to the door hoping for a little excitement. Two men enter.)*

SISTER Won't you come in?

FIRST VISITOR Thank you. Good evening, I am Mr. ——— *(use own name)*. This is Mr. ——— *(use other man's name)*. We are making a friendly visit from The Methodist Church.

FATHER Oh, then you probably want to see my wife. Will you excuse me, I. . . .

SECOND VISITOR Don't go: we would like to talk with the whole family . . . You, too . . . *(turning to Junior who has*

turned the radio on a bit louder. Junior leaves music on but turns round in chair.)

MOTHER Won't you sit down? Junior, get a chair, please. *(Junior brings chairs and returns to radio. Chairs for visitors may be placed anywhere within reason.)*

FIRST VISITOR We understand that you joined our Church about two years ago. The whole family, I mean.

MOTHER That was when we moved here. I transferred my membership from my old home Church in Delaware . . . Delaware, Ohio . . . and my husband joined on profession of faith. The children were in Reverend Johnson's membership class. . . . We all liked him very much.

FATHER Yep, Johnson was a good fellow, a real man's man. . . . Now the present preacher . . . well, I just don't know . . . awful serious. . . .

FIRST VISITOR Have you really gotten acquainted with Dr. Shaw? He has called here I am sure. I don't remember seeing you at Church or Methodist Men, Mr. Smith.

FATHER *(vaguely)* . . . well, you know how it is these days. Keep the nose to the grindstone to make a little extra all week . . . then Sunday . . . stay in bed. . . .

SISTER . . . like last Sunday when you woke us up at seven o'clock looking for your old golf sweater. . . .

FATHER . . . Be quiet. A man needs some recreation, everyone knows that. . . .

SECOND VISITOR Sure, but why on Sunday? Most of us around here do not work on Saturday anymore. Have you really given Christ a chance in your life? (*to Junior*) May I turn off that radio? (*Junior turns it off.*)

FATHER Well, er . . . my wife attends Church. . . .

JUNIOR Sometimes. . . .

FATHER And the children are in the Sunday School. . . .

FIRST VISITOR You aren't interested in second-hand religion like that. Do you have any daily recognition of religion, of Christ, in your life? . . . like grace at meals? I have an idea that you grew up in a home where that was done.

MOTHER I know I did. And I liked it. We have gotten out of the habit. Asking a blessing made mealtimes seem . . . well, not so hurried . . . more of an event.

FIRST VISITOR I thought so. That is why we are here. Today we are renewing our covenant to uphold the Church by our prayers, our attendance, our gifts, our service, and our Christian living. We would like you to join us.

SECOND VISITOR Here is a Spiritual Life Covenant card. *(Hands one to each person.)* Let me read the aids to spiritual life listed here. Maybe you would want to agree to do some of them.

JUNIOR Sis and I signed ours at Methodist Youth Fellowship.

FATHER Now, don't you think you were a bit hasty. You can get youngsters to sign anything . . . sort of mob psychology.

SECOND VISITOR What did you and your sister covenant to do?

JUNIOR Well . . . we are trying personal devotions and Bible reading. We thought of grace at meals, like at Institute, but we didn't know if. . . .

MOTHER Why didn't you tell us, dear?

SECOND VISITOR Let's read the card. Maybe the family will find some things to do together as well as individually. *(Reads from Spiritual Life Covenant Card: after each of several selected items, visitor says: "You could do that as a family" or "Here is something to strengthen family life" or some similar phrase)*

(*At close of reading of card:*)

FIRST VISITOR You are members of our Church. When you joined the Church you made certain promises. Do you remember them?

MOTHER We promised to contribute. . . .

FATHER And I have sent a check regularly. . . .

SECOND VISITOR Thank you for that interest. You see you are already doing one thing. . . .

FIRST VISITOR Yes, we appreciate that, but that is only part of it. . . . You promised to be loyal to The Methodist Church and uphold it by your attendance, your prayers, your gifts, and your service. If you made a promise to a business associate and kept it as you have kept this promise, what would it do to your business reputation?

FATHER Well, but, er, . . . I mean, a promise to a Church . . . just ritual. . . .

FIRST VISITOR A promise to a Church should be as important and as binding.

SECOND VISITOR It never is too late to set things right. Take this card . . . your children have already made certain pledges. You give regularly. Let's look at the first line . . . regular church attendance . . . you can agree to that! And your children and your wife would like to ask a blessing at mealtime. . . .

FATHER You two men seem to have something about religion . . . I mean, it is important enough for you to come talk with us . . . why do you attend Church?

FIRST VISITOR I suppose I'm sort of selfish in my reasons. I found my wife in Church and I want my youngsters to find their partners there, too. Then I often think of the worship service at Church as a kind of filling station. After a week of work and social affairs I am sort of run down. I need to be refueled with inspiration and faith. I need a challenge to look beyond myself.

SECOND VISITOR With the world like it is, I find renewed confidence in God and His purposes. During the prayer time I get a feeling of inner peace and assurance. And I know that you can't worship when you play golf—I've tried that.

MOTHER And it makes me feel that I am not alone in wanting a Christian world for my family. There on this card it says, "I will accept responsibility in one of the organizations of the Church." I am going to check that along with regular Church attendance and what the children promised to do.

FATHER Would it be all right for us to talk this over as a family and return these cards to you in a few days?

SISTER Yeh, we'll bring it with us when we all come to Church next Sunday.

FIRST VISITOR We will be looking for you. And won't you remain for a little while after the service so we can help you to get acquainted with some of the active workers and leaders in the Church? We are happy to have had this visit with you.

SECOND VISITOR Your interest has inspired us. Before we leave may we all repeat the last verse of the Bible: "The grace of the Lord Jesus Christ be with you all."

ALL "The grace of the Lord Jesus Christ be with you all. Amen." Good night! Goodbye!

—For additional copies or information please write William McLean Twiddy, Succasunna, N. J.

The Commission on Membership and Evangelism

"Project for the Month"

of October Is

THE WORLD MISSION IN OUR CHURCH

THE local church can participate in the World Mission of Evangelism through an effective three-church United Evangelistic Mission during the month of October. Local church plans already made may require the schedule for this mission to extend beyond October in one or more of the three cooperating churches, but any local church can organize, promote, and complete this project within one month.

What It Is: United Evangelistic Missions have been held in all but a small percentage of Methodist churches. These Missions have obtained amazing results in new persons won for Christ and the Church, regular members reactivated, churches revived and made evangelistic, pastors strengthened in their own spiritual lives and in the administration of their churches, and in a variety of spiritual "by products" too numerous to mention.

The United Evangelistic Mission combines in the local church, and simultaneously, a series of evangelistic preaching services with personal and visitation evangelism. It normally begins with a Youth Rally and/or Christian Witness Mission for, with, and by the Methodist Youth Fellowship. This is frequently one of the most helpful emphases in the program, but the project can be planned successfully without it, where necessary.

Part of the success of the United Evangelistic Mission lies in the fact that, under the guidance of the Pastor and the Commission on Membership and Evangelism (which is the General Planning body of this project) many laymen, women and youth are mobilized in a united evangelistic effort and utilized in many ways to further the program. Another part of this success lies in the fact that a guest minister (or two) comes to assist the church during what is known as the "week of operation."

PLANNING THE PROJECT

STEP ONE: The local church Commission on Membership and Evangelism, after prayerful consideration of the opportunities and responsibilities involved, decides to sponsor this project and requests the church and its organizations, through the Official Board, for full cooperation and participation so that *no other church program will compete for the time and interest of the membership during the week of operation* decided upon.

STEP TWO: The pastor (or District Superintendent) takes the initiative in contacting two other pastors whose churches and Commissions on Membership and Evangelism would like to cooperate in this project, and who are willing and able to get started on the preparation without delay.

STEP THREE: Clear the dates for the operation in each of the three churches. Where the Youth emphasis is included, guest pastors will arrange to be with host churches Friday through Friday; otherwise, Sunday through Friday. The recommended pattern for this three-church, voluntary United Evangelistic Mission is as follows:

1. **October 9-18—*in Church A***
   Pastor A is host.
   Pastor B directs Christian Witness Mission and Visitation Evangelism Friday night through Friday night, and then goes home.
   Pastor C preaches to strengthen Christians and win new converts Sunday morning through Friday night, and then goes home.
   Pastor A preaches on the second Sunday morning, and recognizes the new members.
2. **October 30-November 8—*in Church B***
   Pastor B is host.
   Pastor C directs Christian Witness Mission and Visitation.
   Pastor A preaches each night, Sunday through Friday.
   Pastor B preaches second Sunday morning.
3. **November 29-December 6—*in Church C***
   Pastor C is host.
   Pastor A directs Christian Witness Mission and Visitation.
   Pastor B preaches through Friday night.
   Pastor C preaches second Sunday morning.

Each pastor will serve in all three capacities.
Each pastor will be away only two Sundays in two months.
Local laymen will hold services in the absence of the pastor.
Each church will receive the help of two other pastors.

In each church, the host pastor will have general charge of the program in that church, including the youth and general visitation program, assisted by the Commission on Membership and Evangelism, particularly "Committee Number Two—Visitation Evangelism" (see September *Shepherds,* page 5, "Organizing the Commission on Membership and Evangelism"). Guest pastors will preach and instruct visitors.

Where local conditions require modification of this plan, the program should be adapted in the manner most effective for the accomplishment of the major purposes of the local church U.E.M. The dates may be adjusted according to local church calendars. If it is feasible for only two churches to participate in this program, the guest pastor will do both the preaching and the instructing of the visitors.

The World and Our Parish

PREPARING FOR THE PROJECT

STEP ONE: Secure immediately the necessary tools and materials to do the work adequately.

A—The basic minimum of supplies is:

1—Local Church Guidebook, "To Save the Present Age."

Your church will need ten. 10¢ each; 10 for $1.00.

2—Visitation Evangelism Turn Over Chart, "They Went Forth Two by Two."

Contains five instruction sessions, 118 pages. One chart can be used by each of the three churches, if necessary although each church should have its own chart for year around visitation instruction and inspiration. These charts have been used literally dozens of times by some churches—always to great advantage. $12.00.

3—Visitation Packet, containing all the necessary cards, leaflets, etc.

Each church will need to order its own Packet—stating its membership, to the nearest hundred members. About 2½¢ per member.

4—If the Youth emphasis is to be included, write for schedule of activities, plans, procedures, suggestions—to Rev. Howard W. Ellis, 1908 Grand Avenue, Nashville 5, Tennessee.

B—Additional helpful materials:

1—Religious Census Packet to "find all your prospects."

Order the packet, stating how many homes you will survey, or population of the section. Or use Order Blank in *Shepherds.*

2—Sound filmstrip, "Planning for the U. E. M."

—filmstrip with 78 r.p.m. or 33 1/3 phonograph records. State which. $10.00

3—Sound filmstrip, "Laymen Witness for Christ."

—a longer and more professional filmstrip showing in detail how to conduct visitation evangelism successfully. Sound on 78 r.p.m. phonograph records only. $12.00.

4—Visitation Chart Booklets, for Laymen, 35¢ each; 12 or more, 25¢ each.

These are miniature reproductions of the Turn Over Charts, for each visitor.

C—Promotional Materials

Local Church Prayer Covenant cards	60¢ per 100
Local Church Attendance Pledge cards	60¢ per 100
Posters, 14x22 inches, announcing services	6 for 50¢
Stamps, "Christ Can Change the World"	20¢ per 100

Billboard posters, large lawn signs, window streamers, and automobile bumper stickers are also available. See Order Blank inserted in this issue of *Shepherds.*

STEP TWO: On the basis of the full details and instructions to be found in the Local Church Guidebook, delegate responsibility as soon as possible to as many wisely selected people as possible (many of the Committees within the Commission on Membership and Evangelism already have these responsibilities) and *get the program of preparation moving* by:

A—Finding prospects for Christ and the Church. See Local Church Guidebook and/or the new manual on "The Commission on Membership and Evangelism"—64 pages, 25¢ (5 or more at 20¢ each)—pages 21-30.

B—Selecting persons to do visitation evangelism (*ibid.,* pp. 30-33).

C—Plan attendance loyalty program for all services during the Mission (*ibid.,* pp. 33-35).

D—Plan for the assimilation of new members to be won (*ibid.,* pp. 35-41).

E—Promote prayer vigils, circles, cottage prayer meetings, etc., to give spiritual undergirding without which the whole project will be vanity.

THE WEEK OF OPERATION

(Adapt to needs where necessary)

FRIDAY—	6:00	Fellowship supper for Youth and Adult leaders in Youth Visitation program. Instructions on Visitation Evangelism to Youth.
	7:15	Youth teams visit two by two to win prospects to Christ and His Church.
	9:15	Teams meet at church, share results, hold prayer circles.
SATURDAY—	10:00	Teams complete plans for Saturday and Sunday nights. Second instruction session on Visitation Evangelism to youth. Adjourn at noon.
	1:30	Second visitation by youth teams on youth prospects.
	7:30	Fellowship program for Youth. Devotional emphasis. Refreshments.
SUNDAY—	9:45	Church School—Special emphasis on attendance of youth prospects for Christ and Church.
	11:00	Morning Worship—Host pastor preaching on evangelistic theme, such as "The World and Our Parish." Dedication service for visitation teams at close of service.
	2:30	Visitation instructions—turn over charts—Youth and Adult teams visit.
	6:30	Sunday evening Youth Fellowship Program—special emphasis on welcome to new youth in the group won so far.
	7:45	Preaching service—Guest pastor—Evangelistic hymn sing—Evangelistic message—Decision service

MONDAY THROUGH FRIDAY

Morning and afternoon visitation program where indicated by convenience and availability of visiting teams and prospects to be visited.

6:00—Dinner for visitation teams

6:20-6:50—Instruction with turn over charts—assignment for prospects, etc.

7:00-9:00—Visitation evangelism

7:45—Preaching service

9:05—Reports and experience sharing of teams (*This is important!*).

SATURDAY—Some churches continue the Monday through Friday pattern (preaching and visitation) with good results, reaching some people who cannot be reached at any other time.

SECOND SUNDAY—Victory Worship Service in morning—Results reported—Recognition of teams of visitors and those people who were won. Evangelistic message on some evangelistic theme such as "One World—For Christ" or "I Saw a New Heaven and a New Earth." Evening service—hymn sing—layman speaking on "What God Means to Me" or "I Witness for Christ" or a testimony meeting.

EFFECTIVE EVANGELISM

In the Local Church

by Kelvin L. McCrary, Pastor
The Methodist Church, Manteno, Illinois

LIKE the family physician, every pastor must be a general practitioner, for he has many roles to play. But his major role should be that of an evangelist, since there are many people who need spiritual help. Some of these people are aware of their need, while others are adamant to it because of their concern for material success. In either case, however, one must rely in a special way upon the Holy Spirit in dealing with such situations.

Power of the Holy Spirit

We have developed a great deal of evangelistic machinery, but the secret of its success is the power of the Holy Spirit. All of this machinery can become useless, merely a vain show, if we humanize it.

There are some things which are essential to successful evangelism in the local church. The pastor, being the key man, must first of all set his own spiritual house in order. It may take considerable time to do this, and the greater part of his preparation should concern his devotional life. Most pastors have so many demands upon their time that they have little left to give to their devotional needs.

The evangelism of the Christian Church was not established on the day of Pentecost. It was discovered. This discovery was the release of a power hitherto unknown to the disciples. Its effect upon them is recorded in the second chapter of the Acts of the Apostles. However, the effect does not end there. In fact, it has not ended yet. It seems to me that every pastor must experience a Pentecost if he is to be effectively used of God in fulfilling his evangelistic mission in our confused world.

The pastor must be spiritually strong enough to withstand the impact of secularism. This contemporary force will assail all his efforts to direct the minds of men toward Jesus Christ. He must be a poor compromiser and stubborn about giving ground when the battle is raging in the valley of the Philistines against the Israelites. It is then time for the Church to don all of its spiritual regalia, wield the Sword of the Spirit, and do battle on its own terms.

I surmise that, like me, my colleagues in the ministry are constantly in search of open dates for committee meetings, official board meetings, and other meetings of importance to the church. The announcement of a church meeting often brings a chorus of "There's a ball game at the high school gym that night," "That is my night to bowl," "My bridge club meets on that night," "That is my lodge night. Will you excuse me from the meeting"? "I have another meeting that night, but go ahead. Whatever you decide to do will be all right with me." And on into the night.

No church is stronger than its individual members. If the church is used merely as a fire escape it will never become a flaming evangel for God. One wonders sometimes if those members who put the church aside for ball games, bridge clubs, lodges, and other social functions realize that their "passive resistance" to the church is an open wound out of which its life-blood slowly but surely trickles away.

The enemies of the church today are not so much outside it as they are members of its own household. Therefore, it behooves the church to be strong, firm, steadfast.

Preparation Necessary

All the preparation of the pastor can be checkmated by the unprepared church. Here there must be preparation, not only to gather in souls, but to nurture them in spiritual growth and development. To place a new-born babe in Christ in the arms of a cold and indifferent church is a tragic way to treat a fledgling child of the King. I have seen this done and have seen the inevitable unhappy results.

Perhaps some of our churches are cold and indifferent because we, as pastor-evangelists, have been striking our flint with wood and not with steel. The question that should continually engage our interest is this: Am I getting the message of the gospel across to my people?

There is no short cut in this preparation. At least, none has ever come my way. There is always a lot of spade work to do, and this requires time. Since The Methodist Church was born in the fervor and zeal of evangelism, it naturally follows that the Church must be fed on similar fare. Indeed, it is evangelism which accounts for the phenomenal growth of The Methodist Church in a little more than 200 years.

Emphasis on Evangelism

With the emphasis on evangelism during the past several months, and a glorious history in the past and also in the making, The Methodist Church has justified her existence in her lifetime as no other has done upon the earth. Yet, within her province, the fields are still "white unto the harvest." Looking out upon them should stir our souls to new sacrifices, challenge every fibre of our being, and make us very humble. With our modern facilities for efficiency in every line of endeavor we have been honoring the evangelistic emphasis by sharpening our evangelistic weapons. The results speak for themselves.

The biggest task of the pastor-evangelist is to get his people ready to back him in his efforts. His church must be friendly. Nor can this friendliness be stereotyped. Rather, it must be genuine, warm, inviting, saying to the stranger: "You are a visitor, and we are glad to see you here. Will you please sign our guest register? Will you linger so that our people may meet you? And won't you come back real soon?" Nothing should be neglected to make visitors feel the warmth of your church's friendliness and courtesy.

We Methodists have a glorious heritage. While we have our role on the stage of the world, let us plan to pass on to those who follow us a Church full of vigor and power.

Christ Calls Men

Annual Laymen's Day, October 18, 1953

by Shelby E. Southard
Editor, *The Methodist Layman*

A layman fills the pulpit on Laymen's day. This is a scene that will be re-enacted in many thousands of churches on October 18, when laymen of 30 major Protestant denominations observe Laymen's day.

For the second year the laymen of Methodism observe their annual Laymen's Day on their new fall date—this year October 18.

This new date was set by the General Conference in 1952 in order that Methodist laymen might join with their fellow laymen of 30 other major Protestant denominations in the National Council of Churches of Christ in a common observance of this date on the calendar when—for a brief moment—the spotlight of interest and appreciation in the Church rests upon its laymen.

Robert G. Mayfield, Executive Secretary of the General Board of Lay Activities, recently said: "If we can observe Laymen's Day together it signalizes the approach of a unity which will let us do many other—and even more significant—things together." Mr. Mayfield is executive head of the agency in the Church charged by the General Conference with the promotion and sponsorship of Laymen's Day. This is done by working through the more than 100 annual conference lay leaders, the nearly 600 district lay leaders, and their 2,500 associate lay leaders, and finally and most effectively through the army of some 35,000 local lay leaders, many of whom either fill the pulpit themselves on Laymen's Day or see that it is filled by another layman.

Autumn Date

The new autumn date in 1952 met with instant and unanimous approval, best evidenced by the fact that more than 70 per cent of the Methodist churches observed Laymen's Day. This broke all previous records. Weather is better, travel is easier in many sections, and these and other favorable factors make the promotion of the observance much easier on the new date.

Plans for so widespread and far-reaching an event as Laymen's Day in The Methodist Church necessarily entail months of preparation. Laymen's Day was hardly over last October before steps were afoot for the 1953 program. First, the General Board of Lay Activities asked Mr. Edwin L. Jones, a well-known Charlotte, North Carolina, layman who heads one of the major construction and contracting firms of the country, to prepare the speakers' materials. Mr. Jones, by reason of a life-time of dedicated service to his Church, is eminently qualified to write the materials. (His many services to Methodism were detailed in the lead article of *The Methodist Layman* for May, 1953, written by Conference Lay Leader Paul Ervin of Charlotte—a personality sketch which Mr. Ervin entitled "Mr. Methodist Jones.")

Program Material

The theme on which Mr. Jones was asked to write is the one picked by the Department of United Church Men of the National Council for emphasis in all the denominations observing Laymen's Day October 18. It is *Christ Calls Men.* The twenty-page Laymen's Day booklet containing Mr. Jones' material also carries a foreword by Mr. Mayfield, an introduction to the use of the program by Mr. Jones, a *Suggested Order of Service* including specific hymns, scripture passages, and other guides needed by laymen who will be seeing their congregations from a somewhat unfamiliar vantage point that morning.

In addition to the Laymen's Day program booklet, an innovation this year is an attractive colored poster for the church bulletin board announcing Laymen's Day. This is going out with the other Laymen's Day material, but to avoid duplication and waste, it will be distributed only to the pastors.

Laymen's Day materials are mailed to all pastors, district superintendents, and to all conference, district, associate district, and local lay leaders whose correct names and addresses are on file with the General Board of Lay Activities around September 1 to permit adequate time for preparation of the Laymen's Day program. It is always emphasized by the Board that the program materials which are furnished are only suggestive, and that laymen with other resources on which to draw for material are encouraged to do so.

Helpful Suggestions

In keeping with the current Church-wide interest in lay speaking, it has been proposed by the Board that each district superintendent and district lay leader coordinate his efforts to see that there is a layman speaking in every preaching point on each circuit on Laymen's Day. The Board of Lay Activities has also expressed the hope that Laymen's Day, if at all possible, be observed in each church on the date set by the General Conference, because there is a special life and appeal in the idea that hundreds of thousands of Protestant laymen of many churches are making a concerted witness around the same central theme—*Christ Calls Men*—on the same day and at the same hour all across this broad land.

Other suggestions are that the morning worship hour be used, and that planning begin as early as possible in order that the service on Laymen's Day will be meaningful and will truly honor the laymen of The Methodist Church and help those who speak and those who listen to see more clearly the place laymen play in the total program of Kingdom Building, not only on an autumn Sunday which is especially theirs, but throughout the year.

Evangelism in Action

SUPPLEMENT TO SHEPHERDS

OCTOBER, 1953

"Evangelism in Action" must be our watchword -It must be our slogan, our passion

"Increased Devotion" By All Methodists

The Watchman-Examiner, a National Baptist weekly, in the lead editorial of its issue of July 2, recognizes the greater emphasis upon evangelism and spiritual life in Methodism and predicts increased devotion to the cause of Christ. The editorial follows:

"On June 28, Methodist churches around the world observed the 250th anniversary of the birth of John Wesley. The largest American observance was in Philadelphia, Pennsylvania, where 10,000* official delegates from all parts of the United States staged a three-day convocation. What a wonderful thing it would be if this observance should result in a revival of the spiritual ideals which dominated John and Charles Wesley!

"To many, it has seemed that Methodism had departed from the lofty evangelical tenets of its founders. In recent years, there has been a greater emphasis upon evangelism and spiritual life among the Methodists, which has brought great results in the restoring of that denomination to its eminent state and its numerical strength that for so many generations characterized it.

"We may expect that in the coming years there will be increased devotion to the cause of Christ on the part of all Methodists. As we watch this development, our hearts are filled with joy and we take courage."

* Actually the registration from a distance was about 6,000. With the local people, attendance was greater. Some 35,000 people attended the closing service at Franklin Field stadium, which service followed and even began in a rain.

Wesley's Second Birth at Aldersgate

"If it had not been for that second birth at Aldersgate, then that first birth of John Wesley at Epworth would mean nothing to us today—absolutely nothing."

—*Dr. Wm. R. Cannon* of Emory University, speaking to the Memphis Conference.

250,000 on Profession the Goal of 40,000 churches

"Evangelism in Action" has been the heading of our News Supplement to *Shepherds* since October, 1950. Thus we start the fourth year with this symbol. Moreover, this issue begins the eighth year of *Shepherds*, which started in October, 1946.

But "Evangelism in Action" must be more than the heading of a four-page News Section, if The Methodist Church is to accomplish the greatest goal that its leaders have ever set for it: 250,000 persons on Profession of Faith beginning May 24 (Aldersgate-Pentecost Day) through December 31, 1953 (the last day of the Year of the World Mission of Evangelism).

This is a greater goal than the 400,000 on Profession of Faith that the 1944 General Conference set for 1946, the Year of Evangelism in the Crusade for Christ—or even than the 600,000 goal that the Board of Evangelism challenged the Church to win that year. This 250,000 goal is a greater goal, because this number is to be won without taking into account the Lenten and Easter gains which normally constitute more than 50% of the gains of the year.

Therein lies the challenge of this great goal which was set up by the Committee of Fifty authorized by the General Conference to promote the World Mission of Evangelism throughout The Methodist Church. Anything less than this goal would not be worthy of our great Church with its nearly 9½ million members—in this the 250th anniversary year of the birthday of our founder, John Wesley, one of the greatest religious leaders of the ages.

One Person Per Month

While 250,000 is a large number, in a sense this is a small goal, because there are more than seven months between May 24 and December 31 and there are approximately 40,000 churches or "preaching places" in The Methodist Church. If every church wins one person per month on Profession of Faith during the seven months, the total would aggregate 280,000.

Of course, every church is not going to do this, but may it not be that every church should? Even the very small church, which is so often excused because of its smallness and because of its location, could win one person per month by the personal and visitation evangelism of its pastor teaming up with a choice layman, or by two laymen setting out by the grace of God to win persons for Christ.

And then there are the thousands of churches, even tens of thousands, with from 200 to 4,000 members, each of which should win scores and scores of persons—and can do so by trying.

Pray, Plan, Work

We believe that the pastors and Commissions on Membership and Evangelism in tens of thousands of Methodist churches are going to pray and plan and work to make the months of October, November, and December the most productive months that their churches have ever had.

"Evangelism in Action" is going to be their slogan, their passion. They are going to make the closing months of the Mission of Evangelism a real mission of evangelism in their churches. Their consuming passion is going to be to deepen their own spiritual lives and to win persons to the Lord Jesus Christ.

The winds are stirring in the mulberry trees, to use a scriptural figure of speech, and we devote this News Supplement chiefly to the telling of some of the indications.

The Bishops and the Annual Conferences

Are Promoting Great Programs of Evangelism This Fall

Many Areas, Conferences, and Districts are holding Spiritual Life Missions and United Evangelistic Missions during October and November.

• • • •

The list on page 20 is only a partial list, a list of those who have requested field leadership from the staff of the General Board of Evangelism.

• • • •

Many District Superintendents and District Secretaries of Evangelism are leading their own evangelistic missions.

• • • •

Quite significant is **the 10% increase** in membership called for by **Bishop Frederick B. Newell** in the New York Area U.E.M. in October and November. (See the Bishop's message, at the right, photographed and slightly reduced in size.) This increase of 35,000 new members should show more than 50% of that number on Profession of Faith.

• • • •

The Wisconsin Conference, under the leadership of Bishop Northcott, adopted for its goal for 1953-54 a net gain in membership of **five per cent.** The major project of its Board of Evangelism will be an Evangelistic Advance sponsored throughout the Watertown District, October 9-13, with Glen Frye of Detroit as Director. Marvin Schilling, Wausau, is Conference Secretary of Evangelism.

• • • •

The Pacific Northwest Conference requested *each local church* to carry forward an evangelistic campaign this fall.

• • • •

Nebraska Methodists have set **12,000 new members** as their goal for 1953-54 and **15 new congregations.** They will have a U.E.M. in October and November. Each district will conduct its own training plan. Lay teams will visit prospects six nights during the week, and the pastors will make spiritual guidance visits immediately upon all persons making decisions.

• • • •

The Mississippi Conference (S.E.) passed this recommendation: "We recommend that each district set a goal of 100 on profession per month for this Conference Year." This goal, if reached, will nearly double the number received on Profession of Faith last year.

• • • •

On and on we could continue.
The territory is so large.
The fields are white?
What is your church going to do?
What are you?

FREDERICK BUCKLEY NEWELL
BISHOP OF THE METHODIST CHURCH
THE NEW YORK AREA
150 FIFTH AVENUE, NEW YORK 11, N.Y.

OUR BISHOP'S MESSAGE

In the fall of 1952 it was my privilege to spend a period of nearly six weeks visiting the churches of the New York Area. During this visitation the reception which the Area gave to its Bishop was most heartwarming.

One thing the visitation pointed out to me very clearly was the fact that this Area is not increasing in membership. For an Area having 350,000 members to stand still is unthinkable. Therefore, it is with great joy and tremendous enthusiasm that I approach the fall of 1953 when we shall be conducting our United Evangelistic Campaign for new members.

Meeting with the Area Cabinet some months ago I asked whether the churches would be willing to undertake a goal of 35,000 new members for the Methodist Church out of the Evangelistic Mission and the reply was spontaneous to the end that if the churches are faced with a great challenge they will rise up and meet it. Therefore I am suggesting that we dedicate ourselves both ministers and laymen to the task of finding 35,000 new members for the Methodist Church. What greater joy is to be found anywhere than the joy and privilege of making the redemptive message of our Lord meaningful in this age. To this end let us remember that we are not merely seeking new members. We are attempting to find 35,000 consecrated individuals to be added to the Kingdom of God.

To gain 35,000 new members means a 10% increase in membership. It does not, however, mean that each church can be satisfied with an increase of 10% in enrollment. There are some churches where 10% is too large a goal to be set and there are some where 10% is too small. Let us therefore as ministers and laymen dedicate ourselves to the task of making the New York Area United Evangelistic Mission an overwhelming success in 1953. To this end I pledge you my fullest cooperation and my most earnest endeavor.

Faithfully yours,

Frederick Buckley Newell

"THE WORD FOR THIS WORLD IS CHRIST"

Youth Can Visit

Elizabeth Officer and Roddy Martin, high school seniors, formed a youth team and visited two nights during the visitation evangelism week promoted by the First Methodist Church, Jacksonville, Texas.

During the two nights, they received 23 commitments. They went into two of the homes to visit the young people but in each case they won the entire family for Christ and the Church.

On the first Membership Sunday 15 of the 23 persons united with the church, two by transfer and 13 by profession of faith and baptism.

Their record was better than any of the adult teams, according to Aleene Block, Educational Director.

No Young People?

For three years the District Superintendent, J. Enos Windsor, was told that there were no prospective young people for the Methodist Church at Frazee, Minnesota. But the pastor, D. L. Brown, the District Superintendent, and the church got busy.

The result was that on Sunday, May 24, the District Superintendent received 25 young people into the Frazee Church.

At Salem, Oregon

The First Methodist Church, Salem, Oregon, C. Clare Davis, pastor, received 40 young people from the Preparatory Class into full membership on Sunday, March 22, and 103 adults on Palm Sunday, March 29. On that afternoon 51 infants and two adults were baptized in a special service. Impressive pictures of these three occasions will be printed in *Shepherds* later.

From 38 to 83

The Ellsworth Methodist Church, near Radcliffe, Iowa, reversed its membership figures—in the right direction. Under the leadership of its pastor, C. Emory Anderson, it more than doubled its membership. Ten young people were received on June 7 as a result of a membership training Class.

Receives 250th Member

The Montclare Church, Oakland, California, whose new, modernistic "glass" church has been featured in *Shepherds* and a picture of which church is on the TIDINGS leaflet, "Church-Going a Pleasure," received its 250th member on Sunday, June 21, "in honor of John Wesley," whose 250th birthday anniversary it was celebrating. On April 1, 1951, this church received its first member.

A feature of this church is that each member is given a key to the church. The pastor, E. W. J. Schmitt, issues an unusual check on the "Bank of Good Will" to good effect.

Mr. Commission Chairman

We didn't say this, but the *Southwest Texas Conference News* did:

"No more important group will function in local Methodist church than the Commission on Membership and Evangelism: They will deal with the immortal souls of men, women, and children."

Mr. Chairman, and Brother Pastor, please make certain that this important group functions in your church.

Christian Advocate to All New Members

Dr. T. Otto Nall, Editor of *The Christian Advocate,* wants to send a sample copy of the *Advocate* into every home represented by the 250,000 new persons to be received on profession of faith.

The offices of the General Board of Evangelism will send the names and addresses of all of the 250,000 persons on to the *Advocate* for this purpose—and also a *Special Membership Certificate,* serially numbered, to each pastor for each name and address the pastor reports.

Pastors, send us these names now.

Go back on your Membership Rolls to include Sunday, May 24, and any later date.

Use the report blank on the other side of this page.

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70 Persons Received on May 24

Pictured here is the reception of 70 new members into St. John Methodist Church, Augusta, Georgia, on Pentecost-Aldersgate Sunday. The pastor, Lester Rumble, is reading from the Ritual of Reception, "Dearly beloved, the Church is of God, . . ."

On the platform are some of the laymen, prominent men of Augusta, who were used of God to win many of these persons by visitation evangelism during the week of the United Evangelistic Mission. That the church was well filled can be seen by the fact that even the front pews are crowded.

This church observed another Membership Sunday and received more people three weeks later.

"CHRIST CAN CHANGE THE WORLD---WITH YOU!"

REPORT BLANK

Persons Received on Profession of Faith, Beginning May 24

World Mission of Evangelism
1908 Grand Avenue, Nashville 5, Tennessee

Friends:

Yes, indeed! Our church wants to do its part in winning **250,000 Persons for Christ** and the Methodist Church **on Profession of Faith.**

I am handing you the names and addresses of persons previously unreported who have been received into our church on Profession of Faith on or since Sunday, May 24, 1953, or will be within a few weeks after a period of training. We want them counted in the 250,000.

I understand that you will send their names and addresses to Chicago that they may receive sample copies of *The Christian Advocate.*

Please send me a Special Certificate of Membership, serially numbered for each of them.

I am enclosing 2c for each name (cash or stamps) to cover the cost of printing and handling the certificates.

I expect to send you other names from time to time as they are received.

Faithfully yours,

(signed) _____ Pastor

Address _____

Charge _____ District _____ Conference _____ Jurisdiction _____

Number of names furnished herewith _____

Amount enclosed (in cash or stamps) at 2¢ per name _____

Persons Received on Profession of Faith

	Name	Address
1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		

(Attach another sheet for additional names)

The *GO* in the Gospel

by Ralmond E. Balcomb
Sellwood Methodist Church, Portland, Oregon

IF this were a conventional sermon from the text, "go and make disciples of all nations," it would begin by pointing out that the conviction of Christians, almost from the day Jesus was crucified, has always been that there is a "go" in the Gospel, a divine imperative to grow, to propagate, to make disciples, to convert the world. The Church came to that conviction, I judge, through its own experience. It began as a tiny movement among a few Jews in Jerusalem; before a decade had past it had spread to Damascus and Antioch; before a score of years were gone it had spread through Asia Minor and into Greece; and before men who had known Jesus personally were dead it had established itself in the capital of the world—Rome, a full 1,400 miles as the crow flies from Calvary. And on down the centuries that conviction has gripped earnest Christians until in our time there is not a country on the globe where Christianity is completely unknown.

Best Defense Is Offense

The go in the gospel is an intensely practical application of the truth that the best defense is a good offense. Christianity has been under fire many times throughout the centuries. It was born and baptized, so to speak, under persecution. And it early learned and has ever remembered that its best defense lies in a good offense. The Dark Ages of the Church are notable for their lack of missionaries. The Church, being accepted, became first complacent, then stagnant. Feeling no need of defense, it lost its offense. But when it has been under fire—at Jerusalem, in the Roman Catacombs, at the time of the Reformation—then it has been aggressively missionary.

General Maurice, analyzing the men and campaigns of the Civil War, draws this distinction between Robert E. Lee and his predecessor as commander of the Army of Northern Virgina, J. E. Johnston. When the Federal forces, early in the war, were hammering at the approaches to Richmond, the Confederate capital, General Johnston saw no alternative to massing the largest number of troops around Richmond and there hazarding battle. But Lee saw that the best way to relieve the pressure on his own capital city was to threaten that of the North—Washington, D. C.—and so make the Northern armies return home to defend their own. Lee saw that his best possible defense was a good offense.

The same thing is true in business. Sometime ago a research organization investigated the methods businessmen

by courtesy Braun & Cie, Paris-New York

The Mission of the Apostles by Aubert

use to increase sales. They reported that the highest number, 41 per cent of the total, said they add more salesmen. When conditions put a company on the defensive, smart management tries to put it on the offensive.

It is no secret that Christianity is under fire today. Secularism, Communism, materialism—all are out to exterminate us. We will find an adequate defense only in a good offense.

A Sign of Life

The go in the gospel is a sign of life. Perhaps the surest sign of life is growth. If the plants in your garden put forth leaves, you know that they are alive. If they do not, you know they are dead. Life means growth.

So it is with the Church. The normal pattern of growth seems to go something like this: help us, teach us, use us. At least that is the way it went in Paul's first church in Europe, that at Philippi. You will recall that Paul had a dream in Troas, a dream in which he saw a European, saying, "Come over and help us." Paul went. He established a church at Philippi. The people grew in knowledge and in grace under the teaching of Paul and his successors until that day when Paul needed some help in another place, and these people then sent financial assistance. They were the only ones Paul ever let do that for him. They were the first ones of whom there is any record that they put anything into the propagation of Christianity beyond their own city limits.

Wallace Nutting, in his autobiography, tells about old Doctor Smith Baker, who was walking hand in hand with a five-year-old girl and mulling on what doubtless seemed some great subject. The little woman shook his hand and said, "Doctor Baker, you would be a very nice man if you'd only wake up." Well, the church that has no go in its gospel is in a comatose state and needs to be waked up.

Response to Human Need

Finally, *the go in the gospel is a response to human need.* That, I think, is really its only ultimate, enduring, never-changing justification. Evangelism has always been an effort to reach out, to touch in some redeeming way, the questing heart of humanity.

Not long ago one of our weekly magazines carried the account of a young Lutheran pastor whose child was stricken by polio. A few days later, he himself came down with it. The shock of that news killed his wife's mother by a heart attack. You know instinctively what his neighbors did. Led by a Roman Catholic woman, they raised a fund to help his wife and children. The church paid his salary in full for five months. But he didn't recover. The church let his widow have the parsonage rent-free for a year. The neighbors got busy building her a home of her own. A lumber company contributed the material; a contractor, the know-how; men of the community, the labor. Last Christmas she was handed the debt-free deed to a $19,000 gray-shingled, four-bedroom house and lot. There's no reason to think that the people in the community are much above average. Most of us would do the same thing in a similar situation.

The stark fact, of course, is that there are actually millions of our neighbors who are in circumstances every bit as desperate as those of that young widow. The only thing is they don't live where we can see them. We don't know them personally. Maybe they are physically and spiritually scrawny youngsters of the slums of our industrial cities. Maybe they are the rickets-infested poor of the hill country. Maybe they are the superstitious of Africa or the seething masses of India. Maybe they are the hardy fishermen of Labrador or the poor peasants of South America. But whoever they are, and wherever they are, they are all our neighbors, and they are in need. Our evangelistic enterprise is merely an organized way of responding to their need by sending food for body and soul.

A governor of Oregon once said, "It is impossible to go behind Jason Lee in Oregon history. Beyond him there were no schools, no churches, no homes, no agriculture, no Christianity, and no civilization." It is a word that could be said about many a Christian missionary in many a place. The go in the gospel has ever been a response to the deepest and broadest needs of humankind.

Better than Ever *Enroll Now*

Nearly 2,000 churches have used the TIDINGS Tracts of the Month during the last three years.

This year these tracts are *better than ever—more attractive, more selective, more inspiring, more helpful.*

They are tracts that a church will be pleased to put in the hands of its members and constituents, or a person to send out in his own name.

SEPTEMBER—"Pathways to Power"
OCTOBER —"I Take the Cup"
NOVEMBER—"Plain Facts About Protestantism"
DECEMBER —A Christmas Message

Enroll Your Church Today { Place a *standing order.* (See Order Blank)
Get $2.00 tracts for $1.50 in this way.

1908 Grand Avenue TIDINGS Nashville 5, Tennessee

Air Force of Republic of Korea Establishes Chaplaincy

Brig. Gen. Wright, Commanding Officer K2 U. S. Air Force Base in Korea; Lieut. Gen. Y. D. Choi, Chief of Staff of the Republic of Korea Air Force; and Chaplain (Major General) Charles I. Carpenter, Chief of Chaplains, United States Air Force at the ceremonies at which the Chaplaincy was formally instituted.

AT THE ceremonies in which the Chaplaincy was established in the Republic of Korea Air Force, there was a company of outstanding military and civilian leaders of both the United States and Korea. Presentation of the cross and stole was made by Chaplain (Major General) Charles I. Carpenter, Chief of Chaplains of the United States Air Force. Chaplain Carpenter is a member of the Peninsula Conference. Among the interested spectators from America was Dr. J. Manning Potts, Editor of THE UPPER ROOM.

Addresses made on the occasion included the following significant statements:

In receiving these sacred symbols of Christian faith we are also marking a big stride in development of the Chaplain Service in the Republic of Korea Air Force. A year ago it has laid its meager but lively roots on the soil of the ROK Air Force. Under the unfailing care of God and with the faithful cultivation of the chaplains it has kept growing up.

Our enemy in this war is the most cruel and savage that mankind has ever known. They profess to know no God and utterly deny the spiritual value of man.

In fighting against this communist enemy we are fighting for the dignity of man and divine enterprise of God. This war is in the very sense of the word a Crusade against the godless. As soldiers of this Crusade it is most important that we should know, believe in, and devote ourselves to God.

I hope and pray that, by grace of God, the Chaplain Service in our Air Force will do its sacred role as fully as they should and before long every member of the Republic of Korea Air Force will find in Christian faith his spiritual salvation.

—Lt. Gen. Y. D. Choi

General C. I. Carpenter, Chief of Chaplains of the United States Air Force, presents the cross symbol of the chaplaincy to Chaplain (Lt.-Col.) S. K. Choi, Chief of Chaplains of the R. O. K. Air Force. Chaplain (Col.) Patterson looks on.

We are very grateful for the opportunity of this ceremony in ROK Air Force today.

We feel that this cross insignia of the chaplaincy comes not only from Gen. Carpenter in his very high office but, through him, from God himself.

Especially since the ceremony comes during this week of the suffering and resurrection of Christ it has special significance.

Therefore we resolve to take this insignia of cross and serve our country to the best of our ability.

We also are especially grateful to the founder of our Air Force, Gen. Choi, for making possible the establishment of the chaplaincy in Air Force.

—Chaplain S. K. Choi

"We beseech you, therefore, brethren . . . ."

This is to ask you to pray.

This is to ask you to pray daily.

This is to ask you to pray importunately.

This is to ask you to pray for the Missions—both U.E.M. and Spiritual Life—scheduled for this fall.

This is to ask you to pray that God's redemptive and impelling power may be evidenced through a mighty evangelistic movement spearheaded by these Missions, which will witness:

Special preaching services for a week;

organized personal and visitation evangelism;

newspaper, radio, and other methods of public evangelism,

including carrying the gospel to shops and broadcasting it on the street.

Schedule of Missions

Fall, 1953

Type	*Place*	*Time 1*	*2*	*3*
Spiritual Life	New Orleans Baton Rouge	Oct. 2-9	Nov. 6-13	
United Evangelistic Mission	Nebraska Area	Oct. 3-9	Oct. 17-23	Oct. 30-Nov. 6
United Evangelistic Mission	Southern Ill. Conf. E. St. Louis & Olney Districts	Oct. 9-18	Oct. 30-Nov. 8	
Spiritual Life	Boston Area	Oct. 9-18	Oct. 30-Nov. 8	
United Evangelistic Mission	New York Area	Oct. 16-25	Nov. 6-15	
United Evangelistic Mission	Central N. Y. Conf.	Oct. 18-25	Nov. 1-8	Nov. 15-22
United Evangelistic Mission	Genesee Conference	October	November	
United Evangelistic Mission	Northern N. Y. Conf.	October	November	
United Evangelistic Mission	Kansas Area	Oct. 23-Nov. 1	Nov. 6-15	
Spiritual Life	Louisville Area	Oct. 23-30	Nov. 13-20	
Spiritual Life	Shreveport and Lake Charles	October	November	
Spiritual Life	The Dakotas	October	November	
Spiritual Life	Holston Conference	Fall		
United Evangelistic Mission	Peninsula Conference	Fall		
United Evangelistic Mission	Indiana Conference	Fall		

Your Church is urged--expected--

to have its own evangelistic mission in October or November
—See pages 9, 13, 14, 24, inside front cover, and News Section
Essential materials for local churches available from

1908 Grand Avenue *Tidings* *Nashville 5, Tennessee*

A Pastor Appraises the U. E. M.

An Unsolicited Testimony

by Gilbert L. Ramsey

Leary, Georgia

"Churches will survive the mistakes they make in trying to help their fellows; what they will not survive is the attitude of detachment when the destinies of people are in the balance." This was true when a wise preacher of another generation said it. It is true today!

Methodism, to a greater extent than it realizes, is indebted to its leaders in the field of evangelism for saving her from an attitude of detachment when the destinies of people are in the balance. It is one thing to find flaws in particular methods; it is another thing to so lead, inspire, and stir a great Church, comfortably entrenched in the middle-class strata of American society, to the point that it shows a real concern for those whose destinies hang in the balance. There is every indication that Methodism is stirred; the fires of evangelism burn as they have not burned in the last twenty-five years. We owe a debt of gratitude to those leaders who, under God, have led us into such an awakening.

Mistakes and Improvements

Admittedly there have been mistakes. There are improvements yet to be made in methods. It is doubtful that a task as delicate as leading a human soul to surrender to Christ will ever lend itself to a perfect method. There is always the danger that in our enthusiasm for results we shall attach an undue importance to statistics. And we can be sure that our leaders would be the first to admit the weaknesses and dangers of the Evangelistic Missions in which they have led us during the last few years. But these mistakes have not been disastrous; for Methodism can survive the mistakes it makes in trying to help its fellows, yes, it can even profit from them.

Let us not forget the enduring values. Aside from the results which statistics will show, there are other values of such Evangelistic Missions which need to be stressed. I mention several.

By its repeated emphasis upon evangelism, in season and out of season, the General Board has helped to call the Church back to its main business. Many churches, dressed in the linen of purple of a large membership and faring sumptuously at the financial table, have been unaware of poor Lazarus sitting outside the gate. These Evangelistic Missions make us aware of Lazarus and move us to bring him into the kingdom that he might share in its riches. How easily does the Church turn down some side road! This year we must emphasize stately ritual and ordered worship; next year it is a building program; and, before we realize it, we are far from the main road with its throng of spiritually hungry people. The Church needs ever to be reminded that its first task is to "go into all the world, and make disciples of men." Many times we do not like to be reminded; oftentimes it is painful. But ours is a greater Church because there are those who would not let us forget "the fields white unto the harvest."

This emphasis has made its impact felt upon both clergy and laity. Preachers have been led to examine their ministries to see if, amid all the demands of a busy parish, they have been doing faithfully the work of an evangelist. They have studied their sermons with a new eye to see if, in casting out their net, they have neglected to draw it in again.

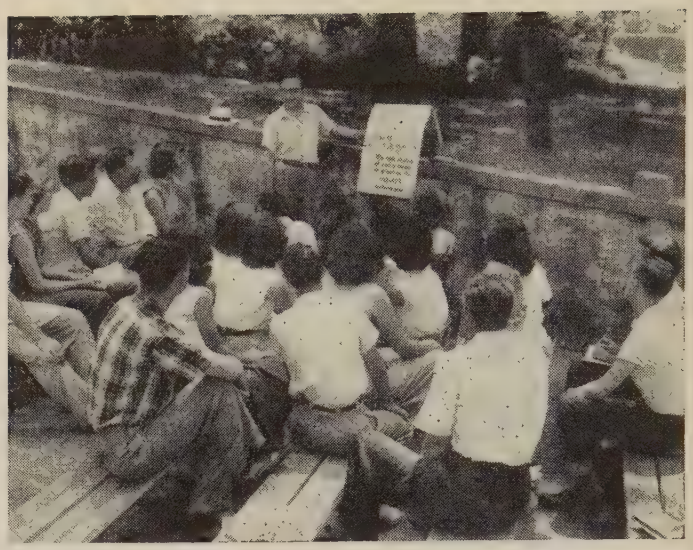
Enduring Changes

Every new Mission brings a fresh disclosure of the enduring changes wrought in the hearts of our laymen. They have discovered that it was never intended for preachers to have a monoply on soul-winning. They have been initiated into the joy of seeing others born into the Kingdom as a result of their efforts. The faith of these laymen is stronger, their Christian life more firmly established, because they have had the opportunity of inviting others to Christ.

When all the statistics have been compiled, every complaint and suggestion registered, these values will abide. And for them, Methodism is profoundly grateful.

Youth

CAN DO IT



The instruction period in methods at the Louisiana Conference Christian Witness Mission held at Centenary College.

THE young people of the Louisiana Annual Conference have demonstrated again that "Youth Can Do It!" In their first Christian Witness Mission held on the campus of Centenary College, they undertook as their major project the enlisting of members for the establishing of the Barksdale Methodist Church inBossier City. And as a result of their fine work, the first service for this new church was held the Sunday following the close of the Christian Witness Mission.

The Louisiana Conference had purchased a plot of ground on which to build the church and had appointed a minister for the new parish. The 1,000 Club of the Conference had earmarked $10,000 for a building fund for the new church. Sometime previously, a survey of the neighborhood had been made. It was at this point that the young people took over. They completed and brought up to date the survey and visited the unchurched and all those who had designated a preference for The Methodist Church. As a result of this witnessing, 140 expressed their desire and intention of attending the new church.

Sunday, August 9, was designated as Membership Sunday, when the class of charter members would be received into the church. Already they have a small youth group. As a result of the fine work done by the youth of the Christian Witness Mission and the continuing leadership of the pastor, Jerry Means, this new church is off to a good start.

In addition to their work in helping to establish the new church, these young people did survey work in three new residential developments in Shreveport. With young people from the First, Noel, Morningside, and Summer Grove Methodist churches, they visited young people, seeking to enlist them in the Methodist Youth Fellowship. And in this busy schedule, they still found time to sing and conduct devotional services in a nearby convalescent home.

The youth participating in the Louisiana Conference Christian Witness Mission receive their visitation assignments.

The group conducts devotional services in a convalescent home.

They Went Forth

THREE BY THREE

By Edwin Kimbrough, Pastor

The First Methodist Church, Anniston, Alabama

THE UNITED EVANGELISTIC MISSION was a *planned program.* Let no man speak scornfully of this, because plans and organization are requisites in any meritorious movement.

At Anniston's First Methodist Church, we did what a host of churches across America have done: *We gladly accepted the plan as outlined by the General Board of Evangelism.*

We have discovered that the Mission may be likened to the building of a temple. The Board's proposed plan is the framework. Christ is the foundation. The Spirit of the Lord breathes upon it to complete the superstructure. Many a temple was reared in many a heart during our Evangelistic Mission.

J. Dallas Bass, pastor of the Madison Street Church in Clarksville, Tennessee, was our leader. This good man has had considerable experience in the work of Visitation Evangelism. He instructed our visitors, 80 of them, and sent them forth two by two. *And yet, it was three by three that they went, for the Lord was with them.* In the *companionship of witnessing,* men who had been mere acquaintances became *brothers in Christ.*

For many years, the proprietor of a Chinese restaurant has been a member of a men's class in our church school; but no one had asked him to come to Christ. We had been sending thousands of dollars into the Orient to convert the Chinese in China, but we had forgotten the Chinese at our door. However, on Sunday afternoon, April 19, two men called on him.

"Charley," said the spokesman, "don't you want to be a Christian?"

"Yes," he answered haltingly, as if the invitation were too good to be true.

"We want you to give your heart to Christ and to join the Church. Will you?"

"You mean you want me to be Christian? You want me in your Church?"

"Yes, Charley, that's what we mean."

"Sure, I want to be Christian. I join your Church, and then it be my Church, too."

He laughed. It was the laughter of a man whose heart sings because he feels that he is wanted. He clapped his hands and danced. It was the applause and dancing of one who has made the glad discovery that "In Christ There Is No East or West."

"Amazing Grace, how sweet the sound. . . ." "Yes, I come to Him." So Charley came and, with him, 106 others before the week had gone.

Some time ago one of our fine young men became desperately ill. Surgery was required. It was a long hard struggle as he climbed the steep ascent to the summit of health regained. He always had been clean and upright in his personal life, but civic work had become his religion. He had little time for the Church. However, he learned much by what he suffered on the plains of pain. Though not fully recovered, he worked during the Mission and won 10 adults for Christ and the Church. Now, when Sunday comes, he may be found in the sanctuary of Christ, serving and worshiping Him whom he adores.

A capable young surgeon and a consecrated young businessman were a most remarkable team, with Christ as their guide. Last summer, the businessman's lovely wife fell victim to polio and died, leaving him with two small sons (one an infant), both of whom were stricken by the dread disease. But how radiant is his faith and how great his trust in One who does not forsake us when the shadows fall!

The two witnesses won 14 for Christ and the Church. The surgeon talked to the prospects, while his friend sat, listened, and prayed. One lady, who had signed a commitment card, said, *"I looked at him, and saw tears rolling down his cheeks. I knew that I wanted his Saviour to be my Saviour, too."*

Most of the 107 new members were received Sunday evening, April 26, at a special service. It was the highest hour in this pastor's ministry—thanks to consecrated men and women who carried Christ to the door of many a hungry heart. Following the service, we

enjoyed an informal fellowship hour during which hundreds of our people welcomed the new members. It was an unforgettable evening.

We had experienced something of the spirit of Aldersgate. The divine fire warmed our hearts, and we had (and have) a flaming desire to share that experience with others. *We have learned that Aldersgate is every gate where there is need in the world;* and we pray that we may continue to carry that spirit through every gate of service in His name.

Kenneth Shull, a fine young man who is chairman of our Commission on Membership and Evangelism, wrote a letter to me in the late hours of the night of April 24. In that letter he said, "A most wonderful thing has taken place in our church, in the hearts of our people during this week. I . . . contend that The Methodist Church will never be the same, after this Evangelistic Mission is completed. Thank God, if our church is any criterion, then the change will most certainly be on the better side of the ledger.

"I no longer have any doubts and fears concerning Methodism. We have regained the real spark of evangelism. I felt all along that the United Evangelistic Mission would be a wonderful thing, but little did I realize the real possibilities of it. It has done many things in our church, and in the lives of the people. It has brought out the best in everyone who took part in it. We have overcome our timidity, and have gathered the courage to speak up for God and for His cause. It has brought the workers closer together. They are more friendly toward one another than ever before. This one thing, in itself, will make for a friendlier church.

"God has been among us this week. He has warmed my heart and brought a revival within my life. May we not lose Him, but rather, may we stay close to Him."

Yes, they went forth two by two. And yet, it was three by three that they went, for the Lord was with them.

Use this theme in your church's evangelistic mission in October and November

as your church has a simultaneous preaching and visitation evangelistic mission to win persons for Christ and His Church in the World Mission of Evangelism

to make 1953 the greatest year of ingathering your church has ever had
to help The Methodist Church attain its greatest goal
250,000 persons on profession of faith
from May 24 to December 31, 1953—Pentecost-Aldersgate to New Year's

Use the materials, designed around this theme to help you

—Automobile bumper stickers
—Evangelistic Service posters
—Window display streamers
—Church lawn signs
—Roadside billboard posters
—Religious Census, Visitation Evangelism, and other materials
—Newspaper mats
—Sheets of stamps
—Prayer covenant cards
—Attendance pledge cards
—Local Church Guidebook

Use the Order Blank in this issue of *Shepherds*
or use the special "Handy Order Blank" enclosed in the envelope with September *Shepherds*

1908 Grand Ave. Tidings Nashville 5, Tenn.

The *Gospel Pattern* for PROSPECTS

by David J. Cathcart
Pastor, Bryan Methodist Church
Miami, Florida

"WANTED for armed robbery!" The bulletin in the lobby of the post office carries the man's picture, his fingerprints, his personal description, and the various aliases by which he goes. When F.B.I. authorities set out to apprehend a criminal, they are pretty sure of capturing him if they have complete information about him.

In finding folks who are prospects for church membership, we do not need their fingerprints. But we do need their names and addresses. For it is almost impossible to win people if we do not know for whom we are looking. Every member, therefore, has the obligation of being alert to the unchurched in his community, to the newcomer in his neighborhood, to the youth who need to be directed into the ways of Christ. In short, every Christian must have a prospect list for which he assumes the serious responsibility of prayer and witnessing.

Did Jesus have such a prospect list? I like to believe that he did. Furthermore, I am interested in how His ministry suggested ways by which we might bring men and women into the Kingdom.

When the Church was first getting organized, members sought to win persons in their own families. Andrew thought immediately of his own brother, Peter. In every church there are many relatives of members who should not be overlooked. What about the list of mothers-in-law? We cannot question Peter to secure his reason for first interesting his mother-in-law in the Church, but the record tells us that she was definitely a part of the group. James and John brought their mother.

Members should be interested in relating their friends to the Church. Philip brought his friend Nathaniel. There are few members who could not furnish the names of at least two people who could be won for Christ . . . persons who would welcome the interest of Christian people.

Jesus interested businessmen and tradespeople in the cause of the Kingdom. The fishing industry gave Peter, Andrew, James, and John to the Church. Matthew was called from the tax-collector's booth. Wherever there are people, there are prospects for the Kingdom.

Even in casual association Jesus made friends whom He was able to lead nearer to God. He came to know people at the marriage in Cana of Galilee (Nathaniel came from Cana); in bereaved homes, like those of Lazarus and Jairus; in the blessing of little children, some of whose parents must have been profoundly touched; in personal counseling experiences, like those with Nicodemus, the Rich Young Ruler, and the woman at the well.

The witness of ordinary contacts still plays an important part in the winning of souls. Simple courtesy in times of misunderstanding, consideration in moments of pressure, reveal the nature and strength of the Christian life. Before that revelation, hearts grow warm and respond to the Master's appeal.

The gospel story itself provides the pattern for securing prospects. Let us do Jesus' work in Jesus' way.

PROSPECT CARDS are found in abundance in the TIDINGS Visitation Evangelism Packet to match the size of your church, or they may be ordered separately from TIDINGS for 50c per 100.

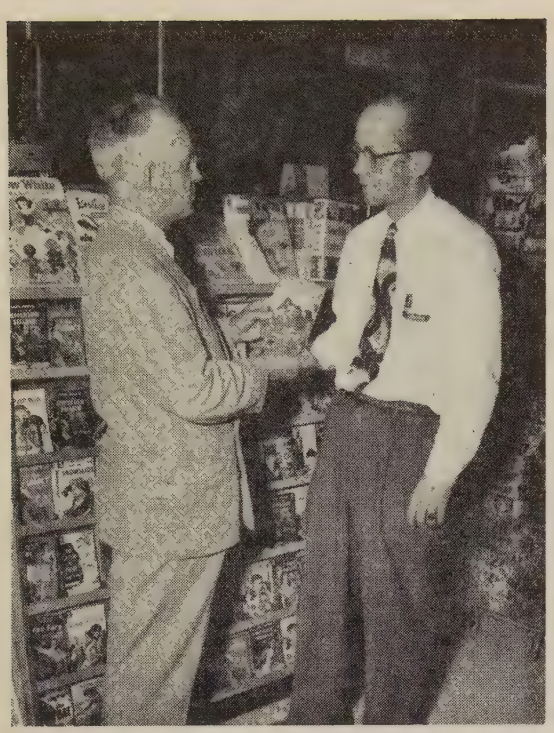
RELIGIOUS CENSUS MATERIALS to locate all your prospects are in the Tidings Religious Census Packet—See advertisement in September *Shepherds*.

ATTENDANCE REGISTRATION CARDS, used by everyone at your church services, will locate many of your most likely prospects. Order from Tidings at 50c per 100; 500 for $2.25; 1,000 for $4.00.

Special Tip

Order the attractive, illustrated book containing the addresses delivered at the World Convocation of Evangelism

$1.00 Value 50c



Seth Pool points out to C. H. Lounsberry, manager of Liggett's Drug Store, that their magazine rack caters to nearly every interest but religion. Mr. Lounsberry agreed to a display of *The Upper Room* on each of their checking counters. The sale of *The Upper Room* is heavier here than in any other store in Baton Rouge.

Louisiana Layman Inspired by *Shepherds* Article Distributes 1000 Copies of *The Upper Room*

Seth Pool, insurance and real estate broker of Baton Rouge, Louisiana, thumbed through the pages of Shepherds *last autumn and saw a picture of* The Upper Room *on the newsstand. That gave him an idea. He knew if it would work other places, it would work in Baton Rouge; so he ordered 250 copies. Now he has the plan working in 35 or 40 locations and needs 1,000 copies of* The Upper Room. *Let him tell the story in his own words:*

Where did I get the idea—from reading Shepherds Magazine. It must have been the October issue in which you showed pictures of The Upper Room on sale in a newsstand. It was about this time that I ordered 250 copies and started placing them on sale. At present, there are between 35 and 40 stores and shops selling for us, and we will distribute 1,000 copies of the July, August number.

Among the distributors there are drugstores, newsstands, a shoe repair shop, tourist courts, a hotel, radio shop, bookstore, a number of grocery stores, a lay preacher of a Pentecostal church, and three spots in the State Capitol (newsstand, cafeteria, and one other place). You will be interested in knowing that this other place is a sure enough "upper room," a souvenir shop atop the tower of the State Capitol, which is the tallest building in the South, 450 feet high. So you will agree that it really is an "upper room." A blind man has charge of this souvenir shop. He is a steward in one of our local Methodist churches, keeps copies on display all the time and gets a "kick" out of being able to distribute them. We started in on a small chain store in June. There are three stores operating now with more in process of construction. The manager readily agreed to cooperate and we now have a box of 20 copies on each of the two checking counters in each store.

We have found the strategic spot in the store to be the cash register, where the customer must come, and so have placed our boxes as near the cash register as possible. Placing them on a shelf or on the newsrack with magazines is time wasted. They will not sell there. I know, for I have tried it. Until the public gets better acquainted with The Upper Room and expects to find it in such public places they will not ask for it in a store or shop. It must be on display in a prominent place—where it will "smack 'm in the eye" so to speak.

A state official, a Methodist layman and a friend of mine, takes 40, two boxes of 20 each, of each issue, and leaves them at two restaurants where he eats on his rounds over the State. The proprietors, friends of his, sell these 40 copies for him.

Then, too, I carry a supply in my brief case and give them out as I would tracts. You see I am a Real Estate Broker, also an Insurance Broker, and so contact a good many people every day. To each one I give an Upper Room with a word about the value of daily devotions.

Several people trying to figure out why I am interested in this project asked me what my "racket" was. I told them, "Sure I have a racket all right. It is the promotion of more prayer and Bible reading." And then when I ask them if they don't think we really need it for this day and time, they readily agree.

I have found you can't leave a packet of The Upper Room's in a store and forget them for two months. They will get shunted aside or have a box of candy or whatnot placed in front of them. As I make my rounds over the city, I check each place, at least once a week and most places more often than that to see the packet is kept in a prominent place and say "thank you" to the proprietor or clerk.

When Liggett's opened up one of their largest drugstores in the South here

The Upper Room near the cash register in the Lois Shortess Book Store, Baton Rouge, Louisiana.

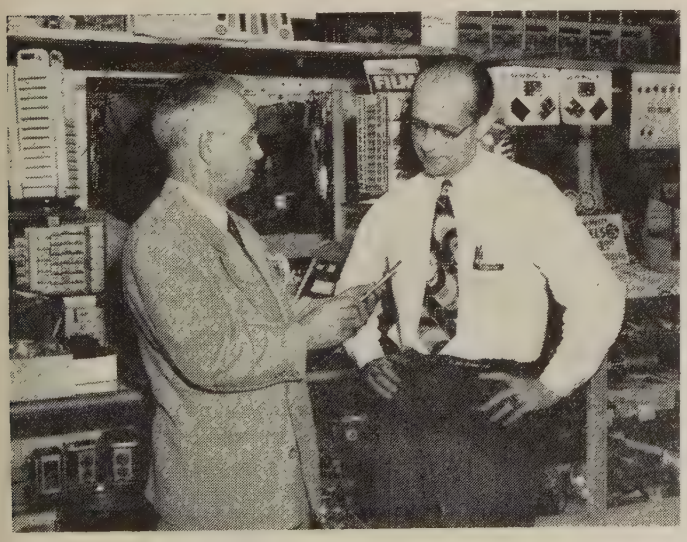
in Baton Rouge I contacted the manager about THE UPPER ROOM. I had met him at a Chamber of Commerce barbeque shortly before that. They sell from 100 to 150 copies of each issue, displaying a box on each of their checking counters.

I believe the distribution of THE UPPER ROOM could be increased materially if a layman in each community would try this plan. Or suppose the Methodists who are proprietors of drugstores, grocery stores, etc., would themselves take on the job of placing them in their places of business, being supplied by their local church. There would be a "heap more" of prayer and Bible reading engaged in.

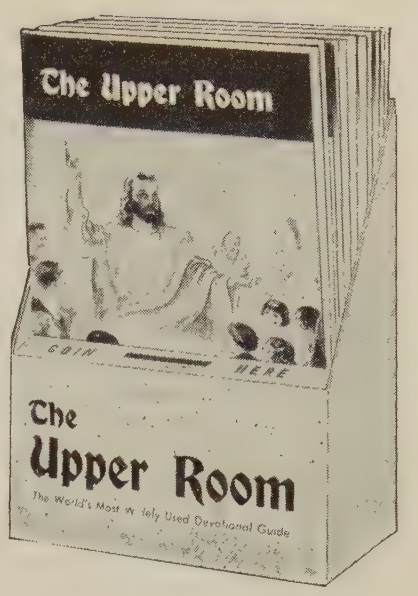
The above is written with only one motive in mind—that it may inspire other laymen to give it a try. They will be surprised as I was with the response they get from businessmen who will be glad to have a part in the promotion of many more family altars throughout our country, and many more of our people being encouraged to give more time to prayer and Bible reading.

There is one more point I want to cover, and that is that we Methodists really have something in THE UPPER ROOM. Folks of other denominations have told me it is far superior to other such devotionals. We should realize that it is indeed a leader in this field and do everything we can to make it available, not only to the Methodists who do not go to church (and there are plenty of them) where they can pick up a copy, but to the entire public, many of whom never see THE UPPER ROOM unless we laymen make it available to them in a drugstore, shop, newsstand, or some such place.

And we know the Lord uses THE UPPER ROOM to bring souls into His Kingdom. I am sure such has been the case many times, also that it has been the means by which every reader has been drawn into a closer fellowship with our Christ.



Seth Pool discussing the idea of distribution of *The Upper Room* in Liggett's Drug Store with the manager, C. H. Lounsberry.



Use this DISPLAY BOX

to increase the ministry of THE UPPER ROOM

FREE upon request

The folding display box for *The Upper Room* with integral coin compartment is a convenient receptacle for display and sale of *The Upper Room*, not only in churches but in stores, offices, hotels. Holds 15 to 20 copies.

Order from The Upper Room.

A Pocket Prayer Book

Beautiful vest-pocket sized book, compiled by Ralph Spaulding Cushman. Prayers, Bible verses and poetry. White leatherette binding, gold stamping. An ideal gift, 75c
Same book in regular black binding 35c

The Pocket Book of Faith

Companion book to above in blue leatherette containing scripture, prayers and poetry emphasizing faith, also by Bishop Cushman. 35 cents a copy, 3 copies $1

Order either or both books at once for PROMPT DELIVERY

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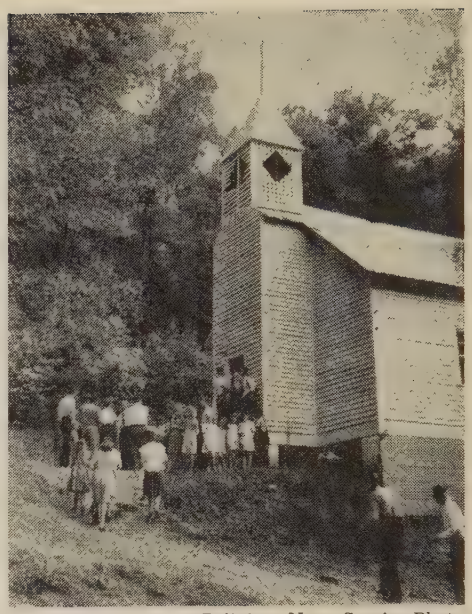
1908 GRAND AVENUE • NASHVILLE 4, TENNESSEE

The Methodist Rural Fellowship

by C. Ralph Arthur

Promotion Secretary, Methodist Rural Fellowship



Religious News Service Photo

The Methodist Rural Fellowship is conducting a promotion and membership campaign to secure 10,000 members in 1953 and to organize a MRF unit in every Conference of Methodism. The primary emphasis will be on enlisting the laymen and women of the Church. Student organizations will also be set up in the colleges and seminaries of Methodism. A special membership fee is being offered to students.

The Methodist Rural Fellowship was organized in 1940 at the General Conference by a small group of Methodists who shared concern for the future of the Church if the development of strong rural churches was not included in the strategy for Methodist advance in America and the world. These visionary Methodists, many of whom were students and teachers of rural sociology and rural church work, were alarmed at the decline of rural Methodism. They knew that the roots of American Methodism were embodied deeply in rural America and felt an urgency to awaken our Church to the challenge presented by the declining churches in a changing rural scene.

The stimulation and work of MRF have given impetus to the growing rural life movement in Methodism, as indicated by the new interest in the rural church on the part of our Conferences and schools and in the creation of Annual Conference Commissions on Town and Country Work. MRF has served as the "Conscience" of the official Methodist program for rural churches. As such it has given guidance and assistance to the program.

Concern for Rural Churches

The Methodist Rural Fellowship is an unofficial organization of ministers and laymen who share mutual interest in and concern for the rural churches of Methodism and the creation of a finer rural Christian civilization. MRF is committed to the faith that the future of The Methodist Church lies largely in the rural communities where approximately 65 per cent of today's children live. It is dedicated to the task of arresting the decline of rural church growth and to the creation of the kind of church needed for this present generation. MRF is conscious of the heritage and genius of Methodism and is concerned about the salvation of rural churches, not only for the sake of the rural community but also for the sake of all of Methodism.

MRF has been a fellowship of study and inquiry, seeking to find new and better ways for developing stronger rural churches. It has been a medium of information. Through the "Methodist Rural Fellowship Bulletin" meetings, and retreats, MRF has disseminated information on rural work and rural life. As a consequence, The Methodist Church has become more aware of the place and importance of the rural people. New legislation favorable to the rural churches has been adopted by Annual and General Conferences. The Methodist Rural Fellowship does not lay claim to creation of the new rural program of our Church and its educational institutions. But it has been one of the vital factors which have stimulated and expedited these programs.

Work of Conference Unit

The Conference unit through which the Methodist Rural Fellowship works is the basic unit. These groups are organized in many Conferences. They function through meetings, discussion and action groups, retreats, and oftentimes Conference papers. Conference units have initiated legislation which has given the rural church and pastor new dignity and worth. Higher standards for rural church work, for parsonages, and for salaries of pastors have resulted from the action of some groups. Conference units have led to the creation of Commissions on Town and Country Work and have supported them in the official programs of the Conference.

The Methodist Rural Fellowship has set 12 objectives for its expanded program:

1. To continue to lift up the strategic importance of the town and country church in the development of a more Christian rural civilization and in the continued growth of The Methodist Church.
2. To continue to be the "voice" of the two-thirds of the Methodist pastors who have only scant representation in the policy-making conferences of the Church and on its Boards and Agencies.
3. To crusade for a definite rural church policy for the Church and the Conferences and to promote legislation to that end.
4. To help the Church create a program for rural churches.
5. To define the kind of church needed in this new day and discover methods by which rural churches can be strengthened.
6. To foster co-operation among all churches through the Christian Rural Fellowship and to keep in touch with the latest developments in the rural church movement.
7. To promote co-operation between the Church rural life organizations, governmental agencies, and community groups in community development, and to lift up the importance of serving all of life.
8. To advocate increased emphasis on specialized training for the rural ministry.
9. To initiate studies of conditions which affect the churches in town and country and to sponsor the use of new methods and techniques which are proving effective.
10. To organize and support the work of the Conference Commission on Town and Country Work.
11. To seek proper recognition for the rural pastor and the rural church.
12. To recruit youth for full-time dedication to service to the rural church and rural life.

NEW LIFE Comes to a Church

by Myra Johnson
Public Relations Committee
First Church Methodist
Boise, Idaho

A SMALL church atmosphere in the large church sanctuary of First Methodist in Boise, Idaho, has attracted 450 new members in less than 16 months to make our membership the largest of any Protestant church in the state.

The friendly, personal approach toward future members was instituted by Herbert E. Richards when he became minister in 1951. This 33-year-old dynamic preacher inaugurated a membership drive which continues from Sunday to Sunday and is followed up by numerous visitation calls during the week.

Created New Interest

Both members and prospective members began to show new interest in the church soon after Mr. Richards' arrival, for he preached each sermon with the *idea of decision in religion.* At the same time, he put into operation a vigorous church and church school program with activities to attract all age groups.

Soon the work became so heavy that four assistants were added to the ministerial staff. They include Rev. and Mrs. Meredith R. Groves and Mr. and Mrs. Richard R. Alford. Mr. Groves is in charge of calling and religious education. His wife, Dorothy, directs the junior church groups.

Mr. Alford is assistant to the minister and is minister of music. His wife, Muriel, directs five youth choirs. Under the Alfords' batons, what was formerly a one-choir church has become a singing church with nine choral groups. There is one for every age group, beginning with the four-year-olds who comprise the "Cherubs." Others are the "Oratorio Sanctuary" (Adults), Youth (high school), Junior High Girls, "Crusader" (4th, 5th, 6th grade girls), "Wesley Boys" (4th, 5th, 6th grade boys), "Carol" (1st, 2nd, 3rd grade), and "Teeneetes" (teenage girls).

To assist in the organization, robing, and public appearance of the choirs, the 36-member Choir Guild was organized.

With the new prayer-led program, the church took on new life. The congregations grew so large that three services are now held on some Sundays. Easter Sunday 4,000 persons attended the three morning services to provide the largest congregation the church has had in its history. The budget has advanced from $18,000 to $50,000 and is completely pledged through a new, every-member canvas system. Missionary enthusiasm has reached an all-time high, as missions and evangelism are developed as a common enterprise.

Mrs. Kenneth Dukes points out the location of the home of a future church member to Meredith R. Groves, minister of calling and religious education at First Church Methodist, Boise, Idaho. Mrs. Dukes heads the church's social calling committee.

Franklin Carr photo

Visitors Welcomed

Each new member begins as a visitor, who is welcomed each Sunday from the pulpit when Mr. Richards includes in his announcements a warm greeting to all those who are new in the sanctuary. He asks that they fill out one of the visitors' cards put in slots in the backs of the pews. They are invited to take one of the church's pamphlets for visitors and to sign the register at the door.

The cards have spaces for name, address, and telephone number, along with the following statements to be checked:

"I would welcome a visit from a minister."

"I expect to make my home in Boise."

"I would like to unite with this church."

The church pamphlet includes a message from the minister, communion dates, a schedule of the church's activities, and space to fill in the name and address if a person wishes to be called upon.

If an individual indicates a desire for a call, a lay visitor is appointed. For this visitation program, Boise, a city of 50,000 people, has been divided into zones by the church. Mrs. Kenneth Dukes is chairman of the zone project.

The visitor calls on the prospective member, sounding him out on his activity preferences, and mails a card with this information to the church office. The ministers then make a call.

If the person visited decides for Christ, he is taken into membership on the last Sunday of the month during the morning service. A lay visitor, chosen so his profession and age match those of the person whom he is to call upon, visits once more. The new member soon finds himself in church school, rehearsing with a choir, or attending some of the many activities which make him an active supporter of the church. New women members are asked to be hostesses to greet the congregation at the door on Sundays. They serve for three months. Then they are replaced by still newer members.

Franklin Carr photo

The Rev. and Mrs. Herbert E. Richards, right, of First Church Methodist in Boise, Idaho, call on Idaho's Governor and Mrs. Len Jordan, church members. The visitation program, coupled with a vigorous church program, has attracted 450 new members in less than two years' time.

Lay Visitation Program

Behind the scenes, the lay visitation program goes on quietly from week to week and is part of the home evangelism program which has become a permanent part of the church's life. The Commission on Membership and Evangelism holds much of the responsibility for the program's direction.

Recently, members of Mrs. Duke's committee called on 100 new families in addition to 230 families who had received certificates of membership. In the past 13 months Mr. Groves has made 1,413 calls. Many of these were made to the sick. Mr. Richards' pastoral calling is also constant.

Besides the two regular morning worship services on Sunday, First Church has both a primary and junior church and provides nursery care during the services. The junior high and senior high Youth Fellowship groups meet in the evening. Students of college age and servicemen also hold their Chapel Fellowship meetings in the evenings.

With an eye to evangelism, the church has two Sunday radio broadcasts. "The Console of Inspiration" features the church organist, Evelyn DeLong Basler. Mr. Richards' broadcast, "The Voice of Inspiration," has attracted a state-wide listening audience. Television rehearsals are in progress.

The early morning church school has classes for all ages. Pama, a class of married couples, and the Homebuilders, composed of young married couples, often sponsor repair and improvement projects around the church and its grounds.

The church sponsors a Boy Scout troop and a Cub Scout pack. Its Wesleyan Service Guild attracts business women.

The Methodist Men, with S. C. Vandenberg as president, sponsor some of the church's largest projects. They have arranged several series of sermons by America's great Protestant preachers. The first—Everett Palmer of Glendale, California—spoke in Boise on May 20. Ralph W. Sockman of Christ Church, New York City, was scheduled for a June appearance.

The Woman's Society of Christian Service has 12 Circles which meet once a month in the homes of members. A general meeting is held once a month in the church. A Bible study group meets in the church.

Phenomenal Rebirth

The members feel that First Church's phenomenal rebirth is due to the high-powered evangelistic and organizational ability as well as the prayerful leadership of Mr. Richards, who came to Boise from Drew Theological Seminary, where he was teaching.

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---Tidings, Nashville

The Church Belongs to Me

THE morning service over, the parsonage family, with the guest speaker, was seated about the dinner table. Naturally, the conversation centered on the service of the morning and general church matters. Suddenly the six-year-old daughter piped up, "What church belongs to you?"

Could you think of a more challenging statement? Really, that goes deep. After all, the Church does belong to us. So often we talk about belonging to the Church. Perhaps we ought to talk more frequently about the Church that belongs to us.

Mine from the Beginning

The Church has belonged to me since the moment of my birth. The medical science and skill that ministered to me then, and continue to care for me in times of illness as well as guarding my health through these years, had its beginning and development in man's divinely inspired search after truth as it is imbedded in the very existence of the universe and in human life on this earth.

The philosophy which the Church proclaims calls out that which is high and noble in men. Through the centuries the Church has seen a vast host of grateful and self-denying people, inspired by Christ's example in Galilee, give their all and their best in service to God through the channels which it opens to meet human needs.

The Church has belonged to me through the days of my formal education. I have utilized the message proclaimed by its thinkers, for this message breaks the shackles of ignorance and superstition in a pagan world and moves men with a passion to know the truth and make knowledge common to us all. Only truth, as discovered by man and revealed by God, is sufficient to save us from the hell into which half-truths plunge us.

The Church has belonged to me through the multiple benefits of the civilization which it has fostered. The conveniences of this modern age in which we are privileged to live owe their existence, in large measure, to the spirit which the Church instills into the hearts of men to challenge them to use their powers and mechanical skills for the welfare of mankind. Wars which challenge men to use these same skills and powers for destruction are not of the spirit of the Church. Dr. P. R. Hayward states this heritage pungently when he says:

> The Church is the mother of all humanity.
>
> In the dawn of civilization she cradled humankind and became the benefactor of the weak.
>
> . . . . . .
>
> When Caesar sought to make slaves of human flesh she taught men, in bonds, how to sing.
>
> Under her protection womanhood has been freed from social slavery and given freedom.
>
> Through her beneficence hospitals have been erected and schools founded.
>
> This mother of humanity knows no race.
>
> Expansive with affection, she seeks to bring all men, of every race, into the common fold.
>
> All this one finds in the Church; but there is something still greater. For, at her altar, she offers to an hungry humanity "The Christ."
>
> The Master is here and calleth for thee.*

The Church belongs to me through the ideals and ambitions it has planted in my consciousness. Something stirs me uncomfortably when I am tempted to mediocre living. It is the Church that tugs at my heart to lift me from where I am to where God wants me to be. In my own strength I can never achieve this. But the gospel which the Church preaches is good news. I am not left to struggle in my own strength alone. There is a divine power ready to lift me and guide me out from where I am to where I ought to be.

In Christ Jesus, God's transforming power touches human life. I find that power in the Church.

The Local Church Belongs to Me

Dr. Richard Cabot, in *What Men Live By,* points out that work, play, love, and worship are the major elements in human values. "The enrichment of personality is the goal of existence." The Church does this very thing for me. The hymns sung, the prayers offered, and the sermons spoken have a wholesome effect and a gracious, widening influence. The Church enhances personality by giving vision, depth, and meaning to life.

Dr. Sverre Norborg, professor of philosophy at the University of Minnesota, stated in a recent address to University of Wisconsin students: "Human beings need anchorage. . . . The ideal anchorage is a metaphysical adjustment to ultimate reality: faith."

When a person affiliates with a church, he claims as his own all the idealism, hopes, and aspirations of the Christian Church. My church objectifies that which I worship and constitutes that greater loyalty which becomes a stabilizing influence upon my life. Men must realize that human lives need direction and that the direction acquired with church affiliation is very definitely upgrade.

I regard my local church as the means by which I can express this greater loyalty to God and come into contact with the stabilizing influences of the universe. Without the spires of the Christian Church pointing heavenward, my faith would be without direction. With them, I see clearly my goal and am able to pray with renewed confidence, "Thy Kingdom come."

The phrase, "My church," denotes a possession of which I am proud. For the Church is an organized body of

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by
Raymond M. Veh, Editor
Evangelical United Brethren Church

Christian believers worshiping together. "My church" is a unit within and alongside many other units. My local church is part and parcel of a denominational fellowship. We do many things in the local parish, but we have a stake in our denomination's program across the world. We share the benefits, the insights, the commendations, the persecutions, the fellowship, and the service of the total Church. We belong locally, but we belong denominationally, also. Association with other churches in a denomination brings closer friendships, definite spiritual unity, and the sense of possessing a church home.

The Denominational Fellowship Belongs to Me

History tells me that the great men of ages past were those who possessed stability because of a loyalty to something beyond, and greater than, themselves. Many of the greatest of these leaders had a deep faith and unwavering loyalty in movements which emphasized fellowship, service, and witness in organized fashion. It is a big thing to belong to that succession of heroic souls who have witnessed for Christ through the ages. It is a big thing to belong to a denomination, to be a loyal supporter of all the interests of that denomination.

The Ecumenical Church is made up of hundreds of thousands of congregations all over the world in every nation. Consciously or unconsciously, I am a part of this fellowship that knows no limits. Across the world there are churches with the same supreme Book, whose members worship the same Father, and confess to the same Lord Jesus Christ. This world community starts in front of my own door and stretches to the ends of the earth—or better, since there aren't any ends—it runs around the earth and comes back to me through my own back door. The World Council of Churches is the tangible expression of this fact.

This World Council of Churches is still very young. Even so, more than 150 churches throughout the world are already in it. They constitute, not a mere blueprint, but a working demonstration of growing teamwork. Throughout the years of World War II they conducted a single great enterprise providing chaplaincy service to the prisoners of war in almost all parts of the world on both sides of the great struggle. The World Council, likewise, conducts a world-wide effort on behalf of people displaced from their homes or their homelands as a result of persecution and war. This work, extending into 30 lands, still goes on as one enterprise.

This World Church to which I belong is a conscious response to the urgent desire of the great Founder of the Church that His followers "may all be one." It is a collective answer to His prayer at the great crisis of His life. If Jesus Christ is really Lord of life and the supreme manifestation of His Father's will, there can be no higher command placed before the consciences of His followers, whoever and wherever they may be! It is the only way to achieve a fellowship sufficient to hold the world together—to make all men everywhere conscious that it is "one world."

The Ecumenical Church Belongs to Me

Thus, it is easy for me to take my place in this Ecumenical Church which seeks to unite the body of Christ. As this world-wide fellowship sets in motion agencies and movements strengthening the total Christian movement, and giving up her life to humanity, like her crucified Lord, the world will be baptized afresh in the life-giving spirit of Jesus.

Indeed, the whole Church of Jesus Christ—local, denominational, and ecumenical—belongs to me. It is God's great and eternal gift for me to cherish.

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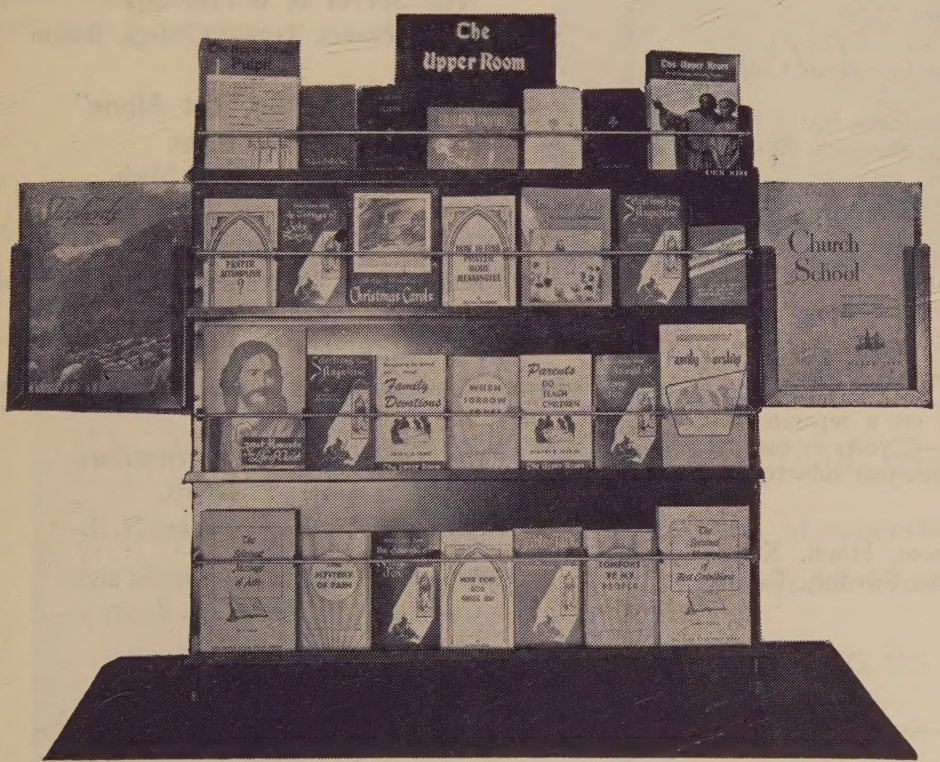

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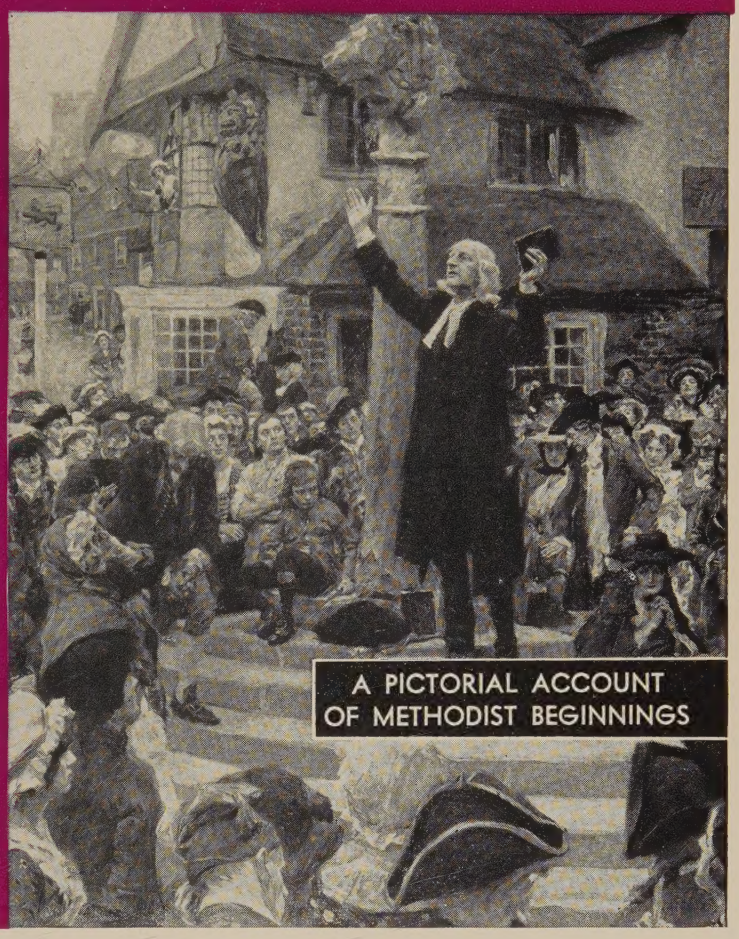

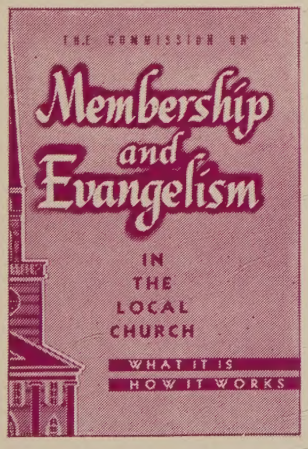

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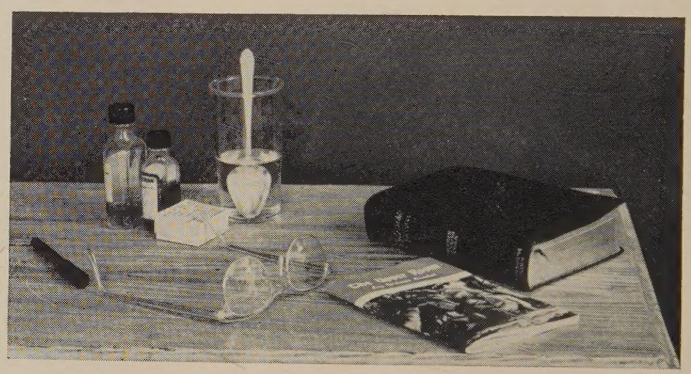

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